This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

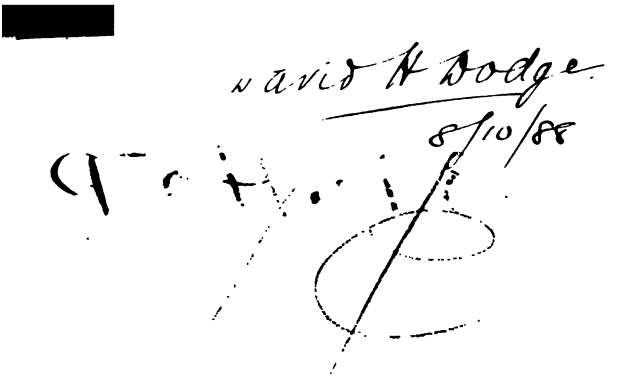
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A 1,015,609

THE UNIVERSITY OF MICHIGAN
LIBRARIES
THE UNIVERSITY OF MICHIGAN
ARTES · SCIENTIA · VERITAS
1817



Q. HORATII FLACCI

CARMINUM

LIBER III.

Elementary Classics.

Horatius Flaccus, Quintus
122269

Q. HORATII FLACCI CARMINUM

LIBER III.

Edited for the Use of Schools,

BY

T. E. PAGE, M.A.

LATE FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE;
ASSISTANT MASTER AT THE CHARTERHOUSE.

NEW EDITION WITH VOCABULARY.

London:
MACMILLAN AND CO.
1885

[*The Right of Translation is reserved.*]

878
H5
P13c

Cambridge:
PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.

arch. 7-24-53 MFP

Q. HORATII FLACCI

CARMINUM

LIBER TERTIUS.

CARMEN I.

Odi profanum volgus et arceo;
favete linguis: carmina non prius
audita Musarum sacerdos
virginibus puerisque canto.

regum timendorum in proprios greges,
reges in ipsos imperium est Iovis
clari Giganteo triumpho,
cuncta supercilio moventis.

est, ut viro vir latius ordinet
arbusta sulcis, hic generosior
descendat in Campum petitor,
moribus hic meliorque fama

contendat, illi turba clientium
sit maior: aequa lege Necessitas
sortitur insignes et imos;
omne capax movet urna nomen.
destrictus ensis cui super impia
cervice pendet, non Siculae dapes
dulcem elaborabunt saporem,
non avium citharaeque cantus
somnum reducent. somnus agrestium
lenis virorum non humiles domos
fastidit umbrosamque ripam,
non Zephyris agitata Tempe.
desiderantem quod satis est neque
tumultuosum sollicitat mare,
nec saevus Arcturi cadentis
impetus aut orientis Haedi,
non verberatae grandine vineae
fundusque mendax, arbore nunc aquas
culpante, nunc torrentia agros
sidera, nunc hiemes iniquas.
contracta pisces aequora sentiunt
iactis in altum molibus; huc frequens
caementa demittit redemptor
cum famulis dominusque terrae
fastidiosus. sed Timor et Minae
scandunt eodem, quo dominus, neque
decedit aerata triremi et
post equitem sedet atra Cura.

quod si dolentem nec Phrygius lapis
nec purpurarum sidere clarior
delenit usus nec Falerna
vitis Achaemeniumque costum,
cur invidendis postibus et novo
sublime ritu moliar atrium?
cur valle permutem Sabina
divitias operosiores?

CARMEN II.

Angustam amice pauperiem pati
robustus acri militia puer
condiscat et Parthos feroces
vexet eques metuendus hasta
vitamque sub divo et trepidis agat
in rebus. illum ex moenibus hosticis
matrona bellantis tyranni
prospiciens et adulta virgo
suspiret, eheu, ne rudis agminum
sponsus lacessat regius asperum
tactu leonem, quem cruenta
per medias rapit ira caedes.
dulce et decorum est pro patria mori:
mors et fugacem persequitur virum,
nec parcit imbellis iuventae
poplitibus timidoque tergo.

virtus repulsae nescia sordidae
intaminatis fulget honoribus,
nec sumit aut ponit secures
arbitrio popularis aurae.
virtus recludens immeritis mori
caelum negata tentat iter via,
coetusque volgares et udam
spernit humum fugiente penna.
est et fideli tuta silentio
merces: vetabo, qui Cereris sacrum
volgarit arcanae, sub isdem
sit trabibus fragilemve mecum
solvat phaselon; saepe Diespiter
neglectus incesto addidit integrum:
raro antecedentem scelestum
deseruit pede Poena claudo.

CARMEN III.

Iustum et tenacem propositi virum
non civium ardor prava iubentium,
non voltus instantis tyranni
mente quatit solida neque Auster,
dux inquieti turbidus Hadriae,
nec fulminantis magna manus Iovis;
si fractus illabatur orbis,
impavidum ferient ruinae.

hac arte Pollux et vagus Hercules
enisus arces attigit igneas,
  quos inter Augustus recumbens
    purpureo bibit ore nectar.
hac te merentem, Bacche pater, tuae
vexere tigres indocili iugum
  collo trahentes; hac Quirinus
    Martis equis Acheronta fugit,
gratum elocuta consiliantibus
Iunone divis: Ilion, Ilion
  fatalis incestusque iudex
    et mulier peregrina vertit
in pulverem, ex quo destituit deos
mercede pacta Laomedon, mihi
  castaeque damnatum Minervae
    cum populo et duce fraudulento.
iam nec Lacaenae splendet [illegible]terae
famosus hospes nec Priami domus
  periura pugnaces Achivos
    Hectoreis opibus refringit,
nostrisque ductum seditionibus
bellum resedit. protinus et graves
  iras et invisum nepotem,
    Troica quem peperit sacerdos,
Marti redonabo; illum ego lucidas
inire sedes, ducere nectaris
  sucos et adscribi quietis
    ordinibus patiar deorum.

dum longus inter saeviat Ilion
Romamque pontus, qualibet exsules
in parte regnanto beati;
dum Priami Paridisque busto
insultet armentum et catulos ferae
celent inultae, stet Capitolium
fulgens triumphatisque possit
Roma ferox dare iura Medis.
horrenda late nomen in ultimas
extendat oras, qua medius liquor
secernit Europen ab Afro,
qua tumidus rigat arva Nilus,
aurum irrepertum et sic melius situm,
cum terra celat, spernere fortior
quam cogere humanos in usus
omne sacrum rapiente dextra.
quicunque mundo terminus obstitit,
hunc tanget armis, visere gestiens,
qua parte debacchentur ignes,
qua nebulae pluviique rores.
sed bellicosis fata Quiritibus
hac lege dico, ne nimium pii
rebusque fidentes avitae
tecta velint reparare Troiae.
Troiae renascens alite lugubri
fortuna tristi clade iterabitur,
ducente victrices catervas
coniuge me Iovis et sorore.

ter si resurgat murus aëneus
auctore Phoebo, ter pereat meis
excisus Argivis, ter uxor
capta virum puerosque ploret.
non hoc iocosae conveniet lyrae:
quo, Musa, tendis? desine pervicax
referre sermones deorum et
magna modis tenuare parvis.

CARMEN IV.

Descende caelo et dic age tibia
regina longum Calliope melos,
seu voce nunc mavis acuta,
seu fidibus citharaque Phoebi.
auditis, an me ludit amabilis
insania? audire et videor pios
errare per lucos, amoenae
quos et aquae subeunt et aurae.
me fabulosae Volture in Apulo
altricis extra limen Apuliae
ludo fatigatumque somno
fronde nova puerum palumbes
texere, mirum quod foret omnibus,
quicunque celsae nidum Acherontiae
saltusque Bantinos et arvum
pingue tenent humilis Forenti,

ut tuto ab atris corpore viperis
dormirem et ursis, ut premerer sacra
lauroque collataque myrto,
non sine dis animosus infans.
vester, Camenae, vester in arduos
tollor Sabinos, seu mihi frigidum
Praeneste seu Tibur supinum
seu liquidae placuere Baiae.
vestris amicum fontibus et choris
non me Philippis versa acies retro,
devpta non exstinxit arbos,
nec Sicula Palinurus unda.
utcunque mecum vos eritis, libens
insanientem navita Bosporum
tentabo et urentes harenas
litoris Assyrii viator;
visam Britannos hospitibus feros
et laetum equino sanguine Concanum,
visam pharetratos Gelonos
et Scythicum inviolatus amnem.
vos Caesarem altum, militia simul
fessas cohortes addidit oppidis,
finire quaerentem labores
Pierio recreatis antro.
vos lene consilium et datis et dato
gaudetis almae. scimus, ut impios
Titanas immanemque turmam
fulmine sustulerit caduco,

qui terram inertem, qui mare temperat
ventosum, et urbes regnaque tristia
divosque mortalesque turbas
imperio regit unus aequo.
magnum illa terrorem intulerat Iovi
fidens iuventus horrida brachiis,
fratresque tendentes opaco
Pelion imposuisse Olympo.
sed quid Typhoeus et validus Mimas,
aut quid minaci Porphyrion statu,
quid Rhoetus evolsisque truncis
Enceladus iaculator audax
contra sonantem Palladis aegida
possent ruentes? hinc avidus stetit
Volcanus, hinc matrona Iuno et
nunquam umeris positurus arcum,
qui rore puro Castaliae lavit
crines solutos, qui Lyciae tenet
dumeta natalemque silvam,
Delius et Patareus Apollo.
vis consili expers mole ruit sua:
vim temperatam di quoque provehunt
in maius; idem odere vires
omne nefas animo moventes.
testis mearum centimanus Gyas
sententiarum, notus et integrae
tentator Orion Dianae,
virginea domitus sagitta.

iniecta monstris Terra dolet suis
maeretque partus fulmine luridum
missos ad Orcum; nec peredit
impositam celer ignis Aetnam,
incontinentis nec Tityi iecur
reliquit ales, nequitiae additus
custos; amatorem trecentae
Pirithoum cohibent catenae.

CARMEN V.

Caelo tonantem credidimus Iovem
regnare: praesens divus habebitur
Augustus adiectis Britannis
imperio gravibusque Persis.
milesne Crassi coniuge barbara
turpis maritus vixit et hostium—
pro curia inversique mores!—
consenuit socerorum in armis
sub rege Medo Marsus et Apulus,
anciliorum et nominis et togae
oblitus aeternaeque Vestae,
incolumi Iove et urbe Roma?
hoc caverat mens provida Reguli
dissentientis condicionibus
foedis et exemplo trahentis
perniciem veniens in aevum,

si non periret immiserabilis
captiva pubes. signa ego Punicis
  adfixa delubris et arma
    militibus sine caede, dixit,
derepta vidi; vidi ego civium
retorta tergo brachia libero
  portasque non clausas et arva
    Marte coli populata nostro.
auro repensus scilicet acrior
miles redibit. flagitio additis
  damnum: neque amissos colores
    lana refert medicata fuco,
nec vera virtus, cum semel excidit,
curat reponi deterioribus.
  si pugnat extricata densis
    cerva plagis, erit ille fortis,
qui perfidis se credidit hostibus,
et Marte Poenos proteret altero,
  qui lora restrictis lacertis
    sensit iners timuitque mortem.
hic, unde vitam sumeret inscius,
pacem duello miscuit. o pudor!
  o magna Karthago, probrosis
    altior Italiae ruinis!
fertur pudicae coniugis osculum
parvosque natos ut capitis minor
  ab se removisse et virilem
    torvus humi posuisse voltum:

donec labantes consilio patres
firmaret auctor nunquam alias dato,
interque maerentes amicos
egregius properaret exsul.
atqui sciebat quae sibi barbarus
tortor pararet; non aliter tamen
dimovit obstantes propinquos
et populum reditus morantem,
quam si clientum longa negotia
diiudicata lite relinqueret,
tendens Venafranos in agros
aut Lacedaemonium Tarentum.

CARMEN VI.

Delicta maiorum immeritus lues,
Romane, donec templa refeceris
aedesque labentes deorum et
foeda nigro simulacra fumo.
dis te minorem quod geris, imperas:
hinc omne principium, huc refer exitum.
di multa neglecti dederunt
Hesperiae mala luctuosae.
iam bis Monaeses et Pacori manus
non auspicatos contudit impetus
nostros et adiecisse praedam
torquibus exiguis renidet.

paene occupatam seditionibus
delevit Urbem Dacus et Aethiops,
hic classe formidatus, ille
missilibus melior sagittis.
fecunda culpae saecula nuptias
primum inquinavere et genus et domos;
hoc fonte derivata clades
in patriam populumque fluxit.
motus doceri gaudet Ionicos
matura virgo et fingitur artibus;
iam nunc et incestos amores
de tenero meditatur ungui;
mox iuniores quaerit adulteros
inter mariti vina, neque eligit
cui donet impermissa raptim
gaudia luminibus remotis;
sed iussa coram non sine conscio
surgit marito, seu vocat institor
seu navis Hispanae magister,
dedecorum pretiosus emptor.
non his iuventus orta parentibus
infecit aequor sanguine Punico,
Pyrrhumque et ingentem cecidit
Antiochum Hannibalemque dirum;
sed rusticorum mascula militum
proles, Sabellis docta ligonibus
versare glèbas et severae
matris ad arbitrium recisos

portare fustes, sol ubi montium
mutaret umbras et iuga demeret
bobus fatigatis, amicum
tempus agens abeunte curru.
damnosa quid non imminuit dies?
aetas parentum peior avis tulit
nos nequiores, mox daturos
progeniem vitiosiorem.

CARMEN VII.

Quid fles, Asterie, quem tibi candidi
primo restituent vere Favonii
Thyna merce beatum,
constantis iuvenem fide,
Gygen? ille Notis actus ad Oricum
post insana Caprae sidera frigidas
noctes non sine multis
insomnis lacrimis agit.
atqui sollicitae nuntius hospitae,
suspirare Chloën et miseram tuis
dicens ignibus uri,
tentat mille vafer modis.
ut Proetum mulier perfida credulum
falsis impulerit criminibus, nimis
casto Bellerophonti
maturare necem, refert.

narrat paene datum Pelea Tartaro,
Magnessam Hippolyten dum fugit abstinens;
et peccare docentes
fallax historias movet.
frustra: nam scopulis surdior Icari
voces audit adhuc integer.—at tibi
ne vicinus Enipeus
plus iusto placeat, cave;
quamvis non alius flectere equum sciens
aeque conspicitur gramine Martio,
nec quisquam citus aeque
Tusco denatat alveo.
prima nocte domum claude neque in vias
sub cantu querulae despice tibiae,
et te saepe vocanti
duram difficilis mane.

CARMEN VIII.

Martiis caelebs quid agam Kalendis,
quid velint flores et acerra thuris
plena, miraris, positusque carbo in
caespite vivo,
docte sermones utriusque linguae?
voveram dulces epulas et album
Libero caprum prope funeratus
arboris ictu.

hic dies anno redeunte festus
corticem adstrictum pice dimovebit
amphorae fumum bibere institutae
consule Tullo.

sume, Maecenas, cyathos amici
sospitis centum et vigiles lucernas
perfer in lucem: procul omnis esto
clamor et ira.

mitte civiles super urbe curas:
occidit Daci Cotisonis agmen,
Medus infestus sibi luctuosis
dissidet armis,

servit Hispanae vetus hostis orae
Cantaber sera domitus catena,
iam Scythae laxo meditantur arcu
cedere campis.

neglegens, ne qua populus laboret,
parce privatus nimium cavere;
dona praesentis cape laetus horae et
linque severa.

CARMEN IX.

Donec gratus eram tibi
nec quisquam potior brachia candidae
cervici iuvenis dabat,
Persarum vigui rege beatior.

donec non alia magis
arsisti neque erat Lydia post Chloën,
multi Lydia nominis
Romana vigui clarior Ilia.
me nunc Thressa Chloë regit,
dulces docta modos et citharae sciens,
pro qua non metuam mori,
si parcent animae fata superstiti.
me torret face mutua
Thurini Calaïs filius Ornyti,
pro quo bis patiar mori,
si parcent puero fata superstiti.
quid, si prisca redit Venus
diductosque iugo cogit aëneo,
si flava excutitur Chloë
reiectaeque patet ianua Lydiae?
quamquam sidere pulchrior
ille est, tu levior cortice et improbo
iracundior Hadria,
tecum vivere amem, tecum obeam libens.

CARMEN X.

Extremum Tanain si biberes, Lyce,
saevo nupta viro, me tamen asperas
porrectum ante fores obiicere incolis
plorares Aquilonibus.

audis, quo strepitu ianua, quo nemus
inter pulchra satum tecta remugiat
ventis, et positas ut glaciet nives
puro numine Iuppiter?

ingratam Veneri pone superbiam,
ne currente retro funis eat rota.
non te Penelopen difficilem procis
Tyrrhenus genuit parens.

o quamvis neque te munera nec preces
nec tinctus viola pallor amantium
nec vir Pieria pellice saucius
curvat, supplicibus tuis

parcas, nec rigida mollior aesculo
nec Mauris animum mitior anguibus.
non hoc semper erit liminis aut aquae
caelestis patiens latus.

CARMEN XI.

Mercuri,—nam te docilis magistro
movit Amphion lapides canendo,—
tuque testudo resonare septem
callida nervis,

nec loquax olim neque grata, nunc et
divitum mensis et amica templis,
dic modos, Lyde quibus obstinatas
applicet aures,

quae velut latis equa trima campis
ludit exsultim metuitque tangi,
nuptiarum expers et adhuc protervo
cruda marito.

tu potes tigres comitesque silvas
ducere et rivos celeres morari;
cessit immanis tibi blandienti
ianitor aulae,

Cerberus, quamvis furiale centum
muniant angues caput eius atque
spiritus teter saniesque manet
ore trilingui.

quin et Ixion Tityosque voltu
risit invito, stetit urna paullum
sicca, dum grato Danai puellas
carmine mulces.

audiat Lyde scelus atque notas
virginum poenas et inane lymphae
dolium fundo pereuntis imo,
seraque fata,

quae manent culpas etiam sub Orco.
impiae,—nam quid potuere maius?—
impiae sponsos potuere duro
perdere ferro!

una de multis face nuptiali
digna periurum fuit in parentem
splendide mendax et in omne virgo
nobilis aevum,

surge, quae dixit iuveni marito,
surge, ne longus tibi somnus, unde
non times, detur; socerum et scelestas
falle sorores,
quae velut nactae vitulos leaenae
singulos eheu lacerant: ego illis
mollior nec te feriam neque intra
claustra tenebo.
me pater saevis oneret catenis,
quod viro clemens misero peperci;
me vel extremos Numidarum in agros
classe releget.
i, pedes quo te rapiunt et aurae,
dum favet nox et Venus, i secundo
omine et nostri memorem sepulcro
scalpe querellam.

CARMEN XII.

Miserarum est neque amori dare ludum neque dulci
mala vino lavere, aut exanimari metuentes
patruae verbera linguae.
tibi qualum Cythereae puer ales, tibi telas
operosaeque Minervae studium aufert, Neobule,
Liparaei nitor Hebri,
simul unctos Tiberinis umeros lavit in undis,
eques ipso melior Bellerophonte, neque pugno
neque segni pede victus;

catus idem per apertum fugientes agitato
grege cervos iaculari et celer alto latitantem
fruticeto excipere aprum.

CARMEN XIII.

O fons Bandusiae, splendidior vitro,
dulci digne mero non sine floribus,
cras donaberis haedo,
cui frons turgida cornibus
primis et venerem et proelia destinat;
frustra: nam gelidos inficiet tibi
rubro sanguine rivos
lascivi suboles gregis.
te flagrantis atrox hora Caniculae
nescit tangere, tu frigus amabile
fessis vomere tauris
praebes et pecori vago.
fies nobilium tu quoque fontium,
me dicente cavis impositam ilicem
saxis, unde loquaces
lymphae desiliunt tuae.

CARMEN XIV.

Herculis ritu modo dictus, o plebs,
morte venalem petiisse laurum
Caesar Hispana repetit penates
victor ab ora.

unico gaudens mulier marito
prodeat iustis operata sacris,
et soror clari ducis et decorae
supplice vitta
virginum matres iuvenumque nuper
sospitum. vos, o pueri et puellae
iam virum expertae, male ominatis
parcite verbis.
hic dies vere mihi festus atras
eximet curas; ego nec tumultum
nec mori per vim metuam tenente
Caesare terras.
i, pete unguentum, puer, et coronas
et cadum Marsi memorem duelli,
Spartacum si qua potuit vagantem
fallere testa.
dic et argutae properet Neaerae
murrheum nodo cohibere crinem;
si per invisum mora ianitorem
fiet, abito.
lenit albescens animos capillus
litium et rixae cupidos protervae;
non ego hoc ferrem calidus iuventa
consule Planco.

CARMEN XV.

Uxor pauperis Ibyci,
tandem nequitiae fige modum tuae
famosisque laboribus:
maturo propior desine funeri
inter ludere virgines
et stellis nebulam spargere candidis.
non, si quid Pholoën satis,
et te, Chlori, decet: filia rectius
expugnat iuvenum domos,
pulso Thyias uti concita tympano.
illam cogit amor Nothi
lascivae similem ludere capreae:
te lanae prope nobilem
tonsae Luceriam, non citharae decent
nec flos purpureus rosae
nec poti vetulam faece tenus cadi.

CARMEN XVI.

Inclusam Danaën turris aënea
robustaeque fores et vigilum canum
tristes excubiae munierant satis
nocturnis ab adulteris,

si non Acrisium virginis abditae
custodem pavidum Iuppiter et Venus
risissent: fore enim tutum iter et patens
converso in pretium deo.

aurum per medios ire satellites
et perrumpere amat saxa potentius
ictu fulmineo: concidit auguris
Argivi domus ob lucrum
demersa exitio; diffidit urbium
portas vir Macedo et subruit aemulos
reges muneribus; munera navium
saevos illaqueant duces.

crescentem sequitur cura pecuniam
maiorumque fames. iure perhorrui
late conspicuum tollere verticem,
Maecenas, equitum decus.

quanto quisque sibi plura negaverit,
ab dis plura feret: nil cupientium
nudus castra peto et transfuga divitum
partes linquere gestio,
contemptae dominus splendidior reī,
quam si quidquid arat impiger Apulus
occultare meis dicerer horreis,
magnas inter opes inops.

purae rivus aquae silvaque iugerum
paucorum et segetis certa fides meae
fulgentem imperio fertilis Africae
fallit sorte beatior.

quamquam nec Calabrae mella ferunt apes
nec Laestrygonia Bacchus in amphora
languescit mihi nec pinguia Gallicis
    crescunt vellera pascuis,
importuna tamen pauperies abest,
nec, si plura velim, tu dare deneges.
contracto melius parva cupidine
    vectigalia porrigam,
quam si Mygdoniis regnum Alyattei
campis continuem. multa petentibus
desunt multa: bene est, cui deus obtulit
    parca, quod satis est, manu.

CARMEN XVII.

Aeli vetusto nobilis ab Lamo,—
quando et priores hinc Lamias ferunt
  denominatos et nepotum
    per memores genus omne fastos;
auctore ab illo ducis originem,
qui Formiarum moenia dicitur
  princeps et innantem Maricae
    litoribus tenuisse Lirim
late tyrannus:—cras foliis nemus
multis et alga litus inutili
  demissa tempestas ab Euro
    sternet, aquae nisi fallit augur

spissa te nitidum coma,
  puro te similem, Telephe, Vespero,
tempestiva petit Rhode:
  me lentus Glycerae torret amor meae.

CARMEN XX.

Non vides, quanto moveas periclo,
Pyrrhe, Gaetulae catulos leaenae?
dura post paullo fugies inaudax
  proelia raptor,
cum per obstantes iuvenum catervas
ibit insignem repetens Nearchum,
grande certamen, tibi praeda cedat
  maior an illi.
interim, dum tu celeres sagittas
promis, haec dentes acuit timendos,
arbiter pugnae posuisse nudo
  sub pede palmam
fertur et leni recreare vento
sparsum odoratis umerum capillis,
qualis aut Nireus fuit aut aquosa
  raptus ab Ida.

CARMEN XIX.

Quantum distet ab Inacho
  Codrus pro patria non timidus mori,
narras et genus Aeaci
  et pugnata sacro bella sub Ilio:
quo Chium pretio cadum
  mercemur, quis aquam temperet ignibus
quo praebente domum et quota
  Paelignis caream frigoribus, taces.
da lunae propere novae,
  da noctis mediae, da, puer, auguris
Murenae: tribus aut novem
  miscentur cyathis pocula commodis.
qui Musas amat impares,
  ternos ter cyathos attonitus petet
vates; tres prohibet supra
  rixarum metuens tangere Gratia
nudis iuncta sororibus.
  insanire iuvat: cur Berecyntiae
cessant flamina tibiae?
  cur pendet tacita fistula cum lyra?
parcentes ego dexteras
  odi: sparge rosas; audiat invidus
dementem strepitum Lycus
  et vicina seni non habilis Lyco.

spissa te nitidum coma,
puro te similem, Telephe, Vespero,
tempestiva petit Rhode:
me lentus Glycerae torret amor meae.

CARMEN XX.

Non vides, quanto moveas periclo,
Pyrrhe, Gaetulae catulos leaenae?
dura post paullo fugies inaudax
proelia raptor,
cum per obstantes iuvenum catervas
ibit insignem repetens Nearchum,
grande certamen, tibi praeda cedat
maior an illi.
interim, dum tu celeres sagittas
promis, haec dentes acuit timendos,
arbiter pugnae posuisse nudo
sub pede palmam
fertur et leni recreare vento
sparsum odoratis umerum capillis,
qualis aut Nireus fuit aut aquosa
raptus ab Ida.

CARMEN XXI.

O nata mecum consule Manlio,
seu tu querellas sive geris iocos
seu rixam et insanos amores
seu facilem, pia testa, somnum,
quocunque lectum nomine Massicum
servas, moveri digna bono die,
descende, Corvino iubente
promere languidiora vina.
non ille, quamquam Socraticis madet
sermonibus, te negleget horridus:
narratur et prisci Catonis
saepe mero caluisse virtus.
tu lene tormentum ingenio admoves
plerumque duro; tu sapientium
curas et arcanum iocoso
consilium retegis Lyaeo;
tu spem reducis mentibus anxiis,
viresque et addis cornua pauperi
post te neque iratos trementi
regum apices neque militum arma.
te Liber et, si laeta aderit, Venus
segnesque nodum solvere Gratiae
vivaeque producent lucernae,
dum rediens fugat astra Phoebus.

CARMEN XXII.

Montium custos nemorumque, Virgo,
quae laborantes utero puellas
ter vocata audis adimisque leto,
diva triformis,
imminens villae tua pinus esto,
quam per exactos ego laetus annos
verris obliquum meditantis ictum
sanguine donem.

CARMEN XXIII.

Caelo supinas si tuleris manus
nascente Luna, rustica Phidyle,
si thure placaris et horna
fruge Lares avidaque porca,
nec pestilentem sentiet Africum
fecunda vitis nec sterilem seges
rubiginem aut dulces alumni
pomifero grave tempus anno.
nam quae nivali pascitur Algido
devota quercus inter et ilices
aut crescit Albanis in herbis
victima pontificum secures

cervice tinget: te nihil attinet
tentare multa caede bidentium
parvos coronantem marino
rore deos fragilique myrto.
immunis aram si tetigit manus,
non sumptuosa blandior hostia
mollivit aversos Penates
farre pio et saliente mica.

CARMEN XXIV.

Intactis opulentior
thesauris Arabum et divitis Indiae
caementis licet occupes
Tyrrhenum omne tuis et mare Apulicum,
si figit adamantinos
summis verticibus dira Necessitas
clavos, non animum metu,
non mortis laqueis expedies caput.
campestres melius Scythae,
quorum plaustra vagas rite trahunt domos,
vivunt et rigidi Getae,
immetata quibus iugera liberas
fruges et Cererem ferunt
nec cultura placet longior annua
defunctumque laboribus
aequali recreat sorte vicarius.

illic matre carentibus
  privignis mulier temperat innocens,
nec dotata regit virum
  coniux nec nitido fidit adulterο.
dos est magna parentium
  virtus et metuens alterius viri
certo foedere castitas;
  et peccare nefas aut pretium est mori.
o quisquis volet impias
  caedes et rabiem tollere civicam,
si quaeret PATER URBIUM
  subscribi statuis, indomitam audeat
refrenare licentiam,
  clarus postgenitis: quatenus—heu nefas!—
virtutem incolumem odimus,
  sublatam ex oculis quaerimus invidi.
quid tristes querimoniae,
  si non supplicio culpa recidiτur,
quid leges sine moribus
  vanae proficiunt, si neque fervidis
pars inclusa caloribus
  mundi nec Boreae finitimum latus
durataeque solo nives
  mercatorem abigunt, horrida callidi
vincunt aequora navitae,
  magnum pauperies opprobrium iubet
quidvis et facere et pati
  virtutisque viam deserit arduae?

vel nos in Capitolium,
  quo clamor vocat et turba faventium,
vel nos in mare proximum
  gemmas et lapides, aurum et inutile,
summi materiem mali,
  mittamus, scelerum si bene paenitet.
eradenda cupidinis
  pravi sunt elementa et tenerae nimis
mentes asperioribus
  formandae studiis. nescit equo rudis
haerere ingenuus puer
  venarique timet, ludere doctior,
seu Graeco iubeas trocho
  seu malis vetita legibus alea,
cum periura patris fides
  consortem socium fallat et hospitem
indignoque pecuniam
  heredi properet. scilicet improbae
crescunt divitiae; tamen
  curtae nescio quid semper abest reï.

CARMEN XXV.

Quo me, Bacche, rapis tui
  plenum? quae nemora aut quos agor in specus
velox mente nova? quibus
  antris egregii Caesaris audiar

aeternum meditans decus
  stellis inserere et consilio Iovis?
dicam insigne recens adhuc
  indictum ore alio. non secus in iugis
exsomnis stupet Euias
  Hebrum prospiciens et nive candidam
Thracen ac pede barbaro
  lustratam Rhodopen, ut mihi devio
ripas et vacuum nemus
  mirari libet. o Naïadum potens
Baccharumque valentium
  proceras manibus vertere fraxinos,
nil parvum aut humili modo,
  nil mortale loquar. dulce periculum est,
o Lenaee, sequi deum
  cingentem viridi tempora pampino.

CARMEN XXVI.

Vixi puellis nuper idoneus
et militavi non sine gloria;
  nunc arma defunctumque bello
    barbiton hic paries habebit,
laevum marinae qui Veneris latus
custodit. hic hic ponite lucida
  funalia et vectes et arcus
    oppositis foribus minaces.

o quae beatam diva tenes Cyprum et
Memphin carentem Sithonia nive,
regina, sublimi flagello
tange Chloën semel arrogantem.

CARMEN XXVII.

Impios parrae recinentis omen
ducat et praegnans canis aut ab agro
rava decurrens lupa Lanuvino,
fetaque volpes.
rumpat et serpens iter institutum,
si per obliquum similis sagittae
terruit mannos: ego cui timebo
providus auspex,
antequam stantes repetat paludes
imbrium divina avis imminentum,
oscinem corvum prece suscitabo
solis ab ortu.
sis licet felix, ubicunque mavis,
et memor nostri, Galatea, vivas,
teque nec laevus vetet ire picus
nec vaga cornix.
sed vides, quanto trepidet tumultu
pronus Orion. ego quid sit ater
Hadriae novi sinus et quid albus
peccet Iapyx.

hostium uxores puerique caecos
sentiant motus orientis Austri et
aequoris nigri fremitum et trementes
verbere ripas.
sic et Europe niveum doloso
credidit tauro latus et scatentem
beluis pontum mediasque fraudes
palluit audax.
nuper in pratis studiosa florum et
debitae Nymphis opifex coronae
nocte sublustri nihil astra praeter
vidit et undas.
quae simul centum tetigit potentem
oppidis Creten: pater, o relictum
filiae nomen pietasque, dixit,
victa furore!
unde quo veni? levis una mors est
virginum culpae. vigilansne ploro
turpe commissum, an vitiis carentem
ludit imago,
vana quae porta fugiens eburna
somnium ducit? meliusne fluctus
ire per longos fuit, an recentes
carpere flores?
si quis infamem mihi nunc iuvencum
dedat iratae, lacerare ferro et
frangere enitar modo multum amati
cornua monstri.

impudens liqui patrios Penates,
impudens Orcum moror. o deorum
si quis haec audis, utinam inter errem
nuda leones!
antequam turpis macies decentes
occupet malas teneraeque sucus
defluat praedae, speciosa quaero
pascere tigres.
vilis Europe, pater urget absens:
quid mori cessas? potes hac ab orno
pendulum zona bene te secuta
laedere collum.
sive te rupes et acuta leto
saxa delectant, age te procellae
crede veloci, nisi herile mavis
carpere pensum,
regius sanguis, dominaeque tradi
barbarae pellex. aderat querenti
perfidum ridens Venus et remisso
filius arcu.
mox, ubi lusit satis: abstineto,
dixit, irarum calidaeque rixae,
cum tibi invisus laceranda reddet
cornua taurus.
uxor invicti Iovis esse nescis:
mitte singultus, bene ferre magnam
disce fortunam; tua sectus orbis
nomina ducet.

CARMEN XXVIII.

Festo quid potius die
  Neptuni faciam? prome reconditum
Lyde strenua Caecubum
  munitaeque adhibe vim sapientiae.
inclinare meridiem
  sentis ac, veluti stet volucris dies,
parcis deripere horreo
  cessantem Bibuli consulis amphoram.
nos cantabimus invicem
  Neptunum et virides Nereïdum comas;
tu curva recines lyra
  Latonam et celeris spicula Cynthiae,
summo carmine, quae Cnidon
  fulgentesque tenet Cycladas et Paphon
iunctis visit oloribus;
  dicetur merita nox quoque nenia.

CARMEN XXIX.

Tyrrhena regum progenies, tibi
non ante verso lene merum cado
  cum flore, Maecenas, rosarum et
    pressa tuis balanus capillis

iamdudum apud me est. eripe te morae;
ne semper udum Tibur et Aesulae
declive contempleris arvum et
Telegoni iuga parricidae.
fastidiosam desere copiam et
molem propinquam nubibus arduis;
omitte mirari beatae
fumum et opes strepitumque Romae.
plerumque gratae divitibus vices
mundaeque parvo sub lare pauperum
cenae sine aulaeis et ostro
sollicitam explicuere frontem.
iam clarus occultum Andromedae pater
ostendit ignem, iam Procyon furit
et stella vesani Leonis,
sole dies referente siccos:
iam pastor umbras cum grege languido
rivumque fessus quaerit et horridi
dumeta Silvani, caretque
ripa vagis taciturna ventis.
tu, civitatem quis deceat status,
curas et Urbi sollicitus times,
quid Seres et regnata Cyro
Bactra parent Tanaisque discors.
prudens futuri temporis exitum
caliginosa nocte premit deus
ridetque, si mortalis ultra
fas trepidat. quod adest memento

componere aequus; cetera fluminis
ritu feruntur, nunc medio aequore
cum pace delabentis Etruscum
in mare, nunc lapides adesos
stirpesque raptas et pecus et domus
volventis una non sine montium
clamore vicinaeque silvae,
cum fera diluvies quietos
irritat amnes. ille potens sui
laetusque deget, cui licet in diem
dixisse vixi: cras vel atra
nube polum pater occupato,
vel sole puro: non tamen irritum,
quodcunque retro est, efficiet neque
diffinget infectumque reddet,
quod fugiens semel hora vexit.
Fortuna saevo laeta negotio et
ludum insolentem ludere pertinax
transmutat incertos honores,
nunc mihi nunc alii benigna.
laudo manentem; si celeres quatit
pennas, resigno quae dedit et mea
virtute me involvo probamque
pauperiem sine dote quaero.
non est meum, si mugiat Africis
malus procellis, ad miseras preces
decurrere et votis pacisci,
ne Cypriae Tyriaeque merces

addant avaro divitias mari:
tunc me biremis praesidio scaphae
tutum per Aegaeos tumultus
aura ferat geminusque Pollux.

CARMEN XXX.

Exegi monumentum aere perennius
regalique situ pyramidum altius,
quod non imber edax, non Aquilo impotens
possit diruere aut innumerabilis
annorum series et fuga temporum.
non omnis moriar multaque pars mei
vitabit Libitinam: usque ego postera
crescam laude recens, dum Capitolium
scandet cum tacita virgine pontifex.
dicar, qua violens obstrepit Aufidus
et qua pauper aquae Daunus agrestium
regnavit populorum, ex humili potens
princeps Aeolium carmen ad Italos
deduxisse modos. sume superbiam
quaesitam meritis et mihi Delphica
lauro cinge volens, Melpomene, comam.

NOTES.

ODE I.

The first six Odes of this Book are remarkable for their sustained dignity of style and general unity of subject. They are all in the Alcaic metre and of considerable length, and all deal with subjects of public and political interest. Considering the intimate relationship subsisting between Horace and Augustus, there can be little doubt that their composition was at any rate suggested by the Emperor, whose object it was to appeal, in support of his political system, not merely to the interests but to the feelings of his subjects. Lines 1—4 of Ode 1 seem to be intended as a stately exordium to the whole six rather than as a particular introduction to the first Ode; indeed, as the introduction to a single Ode they would be exaggerated and unnatural.

'Kings rule over their subjects, but are in their turn the subjects of almighty Jupiter: one man may be wealthier, nobler, more famous than another, but all alike are the slaves of necessity. Then cease to be anxious: where anxiety exists, not all the luxuries of wealth can procure that sound sleep the poor often enjoy. To want but little is the great secret: the owner of huge estates is harassed by a hundred anxieties about them, the builder of vast villas by the sea often vainly flies from care. If this be so, why should I wish to change my modest home for wealth which is only a burden?'

1. **odi...arceo**] 'I abhor the unhallowed throng and hold it aloof.' As before the celebration of the mysteries or any solemn rites the priests commanded the uninitiated or profane

to depart (cf. Virg. Aen. 6. 258, *procul, o procul este profani*), so here the poet, as the priest of the Muses, bids all who have never worshipped at their shrine depart, while he chants his hymns (*carmina*) in their honour.

profanus] 'outside the shrine,' is used of those who were not allowed to enter it. So in the temple at Jerusalem none but Jews were allowed to pass beyond the outer court, 'the court of the Gentiles'; the Gentiles were *profani*.

2. **favete linguis**] As the utterance of ill-omened words vitiated any sacred rite, it was customary for the priest before commencing to ask the people 'to be favourable with their lips' (*ore* or *linguis favere*), i. e. to utter none but favourable words, and as the safest way of doing so was to be silent, the phrase often practically means 'be silent'. The Gk. is *εὐφημεῖτε*. Cf. Prop. 4. 6. 1, *sacra facit vates, sint ora faventia sacris*, and Virg. Aen. 5. 71, *ore favete omnes*. Cf. too 14. 11.

3. **Musarum sacerdos**] Poets are the 'priests of the Muses' as being their interpreters to men, and specially consecrated to their service. Cf. Theoc. 16. 29, *Μουσάων...ἱερούς ὑποφήτας*, 'sacred interpreters of the Muses'.

4. **virginibus puerisque**] because the young are especially susceptible to the influence of poetry.

5. **in proprios greges**] Supply *imperium est* from the next line; 'kings have rule over their own flocks'. For the metaphor in *greges* cf. the Homeric phrase 'shepherd of the people' (*ποιμένα λαῶν*) applied to kings.

6. **reges in ipsos...**] For the antithesis in this and the preceding line cf. the prayers for the Queen in the Prayer-Book, and especially such phrases as 'thy chosen servant Victoria, our Queen and Governor, that she (knowing whose minister she is)...'

8. **cuncta...**] 'that moves the world with his frown.' The phrase is derived from the well-known lines of Homer:

> *ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων,*
> *ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος*
> *κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον.*
>
> Il. 1. 528.

'He said, and nodded with his shadowy brow;
Waved on the immortal head the ambrosial locks,
And all Olympus trembled at his nod.'

LORD DERBY.

Cf. too Virg. Aen. 9. 106, *nutu tremefecit Olympum*, and the connection between *nutus* and *numen*.

9. **est ut**] 'it is possible that', 'it may be that'. Cf. Gk. ἔστιν ὅπως.

latius] 'more widely,' i.e. over a wider extent of ground.

ordinet arbusta sulcis] 'arranges his trees in rows in the furrows.' *arbustum* is the technical word for a tree upon which vines were trained, and *ordines* for the rows in which they were planted.

10. **hic...descendat**] The construction all through is dependent on *est ut*. *hic* = 'another', and, in l. 12, 'a third'.

11. **in Campum**] i.e. *in Campum Martium*, which, as being the best known 'Field' at Rome, was constantly spoken of without any distinctive adjective.

descendere] is used partly because most men of position lived on the hills, and hence it was necessary *descendere in Forum, in Campum*, partly because the word is constantly used of combatants, e. g. *descendere in aciem, in praelium*, &c.

12. **moribus...meliorque fama**] These words are opposed to *generosior*: one candidate has high *birth*, another high *character*.

14. **Necessitas**] Ἀνάγκη. The mysterious power who, more especially among the Greeks, is always described as ruling even over the gods.

16. **movet**] 'shakes.' The ancient method of drawing lots was by writing the names (*omne nomen*) on pebbles, which were then cast into an urn which was shaken about until one leapt out. Cf. in Gk. πάλος, and πάλλω, to shake.

17. **destrictus ensis...**] Damocles congratulated Dionysius the tyrant of Syracuse on his position. Dionysius, to illustrate its real character, invited Damocles to a feast (cf. *Siculae dapes*) in the midst of which looking up he found that a naked sword was suspended over his head by a single hair.

cui] = *ei cui*, 'for him, over whose neck...'

21. **somnus**] Notice the effect of the repetition of the word, and cf. with it that produced in Macbeth, Act 2, Sc. 2,

'Methought I heard a voice cry, "Sleep no more!
Macbeth does murder sleep."—The innocent sleep,
Sleep that knits up the ravell'd sleeve of care....'

agrestium virorum] The genitive goes after *domos*.

24. **non**] sc. *fastidit*. '*Tempe*' is neut. plural, cf. τείχη.

27. **saevus impetus**] 'The fierce onset of setting Arcturus.' When Arcturus (Ἀρκτοῦρος, the Bear Ward) sets at the end of October, the sea is tempestuous (*tumultuosum*) and the merchant harassed (*sollicitat*) about his ships.

28. **orientis Haedi**] i.e. early in October.

29. **non**] sc. *sollicitant desiderantem quod satis est. verberatae* = 'lashed'.

30. **mendax**] 'lying', because the crops which had *promised* well turn out badly. Cf. Od. 3. 16. 30, *segetis certa fides meae*, and Epist. 1. 7. 87, *spem mentita seges*.

arbore...] The construction is *arbore culpante nunc aquas nunc sidera torrentia agros nunc hiemes iniquas. arbore*, i.e. the tree *par excellence*, the olive. *aquas*, 'rains'.

32. **sidera**] especially the Dogstar.

33. **contracta...**] Cf. 24. 3 and Od. 2. 18. 20. Horace is referring to the practice of building villas projecting into the sea: the expression is of course hyperbolical.

34. **molibus**] 'masses of stone' for foundations.

frequens...] It seems that *frequens redemptor cum famulis* is put for *red. frequens famulis*, i.e. *frequentia famulorum stipatus*, 'the contractor with crowds of workmen'.

35. **caementa**] from *caedo*, chippings of stone, 'rubble': it was flung in (*demitto*) to fill up the spaces between the solid masonry.

36. **terrae fastidiosus**] 'sick and weary of the land'. *fastidium* expresses the feeling of dissatisfaction and discontent that inevitably results from indulgence in luxury. Cf. 29. 9, *fastidiosam copiam*, 'abundance that brings with it discontent'.

37. **Minae**] i.e. threatening forebodings of coming harm.

39. **aerata triremi**] 'the brazen-beaked trireme'. The vessel is here clearly a private one (cf. *priva triremis*, Epist. 1. 1. 93), used for purposes of pleasure or convenience, not *a war-vessel of* any sort.

The words triremi and *equitem* are selected not merely *because 'yachts'* and 'horses' might be thought of as able to

distance care by their speed, but also because they are the appanages of wealth and luxury. Cf. Od. 2. 16. 21.

41. **Phrygius lapis**] A marble which came from Synnada in Phrygia, and was celebrated for its bright blood-red spots.

42. **purpurarum sidere clarior usus**] 'The wearing of purples more lustrous than the stars.' In strict grammar the adj. *clarior* ought to agree with *purpurarum*, but in poetry the transference or exchange (hypallage) of the adj. from one substantive to another in a closely connected expression is common. Cf. Virg. Aen. 8. 526, *Tyrrhenusque tubae clangor*= *Tyrrhenaeque tubae clangor*, see too 3. 61; 21. 19; 30. 2.

Purple is spoken of as 'lustrous' because the true Tyrian dye possessed a peculiar sheen and varied in colour according to the light in which it was seen. *Purpurae*='purple robes'.

44. **Achaemenium costum**] Achaemenes was the legendary ancestor of the Persian kings. The adj. is chosen to convey the idea that the perfume was of the rarest and most costly, and also because all perfumes came from the East.

45. **cur...atrium**] 'why should I rear a hall with portals that arouse envy and towering high in modern fashion?'

The *atrium* or 'hall' was among the Romans—as in many old English mansions—the most important room in the house: in it were displayed the *imagines*, and it was used for the reception of clients and visitors; it was therefore natural to spend large sums on its decoration.

postibus] so Virg. G. 2. 463, in a passage which Horace clearly has in mind, describes how the clients, as they pour forth from a great man's levée, *varios inhiant pulchra testudine postes*, 'gape with wonder at the door-posts inlaid with fair tortoiseshell'.

novo ritu] suggests an antithesis with the simplicity of early Rome. Cf. Od. 2. 15. 14—20.

48. **divitias operosiores**] 'the greater burden of wealth.'

ODE II.

On true manliness.—Let the boy, who means to be a man, lead a *simple* and hardy life as the best training for a soldier's *career; in the* field let the foeman fear him, and let his courage

be inspired by the thought that death is glorious indeed when encountered in his country's cause: the true man is independent of the honours the mob can give or withhold, he treads a path of his own, heaven and immortality are his reward, for rewarded his uprightness and true reverence shall surely be, as certainly as profanity and guilt shall be punished.

1. **amice pati**] 'to endure gladly.' This phrase means much more than 'to bear contentedly' (*lente ferre*, *ἀγαπητῶς φέρειν*); it is almost an instance of oxymoron, and is invented by Horace to express that not only should the young Roman 'endure poverty', but that such 'endurance' should be 'welcome as a friend' to him, seeing that in it he will find the best training for life.

Observe the emphatic alliteration in this line and in ll. 13, 16, 32.

pauperiem] not 'poverty' but 'humble circumstances,' e. g. the condition of a yeoman farmer, from which class the best soldiers had always come. So Od. 1. 12. 42. Horace says *tulit et Camillum | saeva paupertas et avitus apto | cum lare fundus*, where the last five words describe accurately the condition which he terms '*paupertas*.' Cf. 16. 37.

2. **robustus acri militia**] 'hardened in war's sharp school.'

5. **sub divo**] 'beneath the open sky.' Cf. Od. 1. 1. 25, *sub Jove frigido*, 'beneath the cold heaven.' The words *divus*, *dius*, *dies*, *Ζεύς* (gen. *Διός*), *Jupiter* (=*Diupiter*), *Diespiter*, are all connected with an Indo-European root DIV, signifying brightness, Jupiter being the 'god' or 'father of the bright sky'.

trepidis in rebus] 'amid deeds of hazard.'

6. **illum...**] This sentence is difficult to render (1) because of the prominent position of *illum*; (2) because although both *matrona* and *virgo* form the nominative to *suspiret* (the singular in such case being more usual with Horace than the plural), yet the whole clause from *eheu* to *caedes* expresses only the feelings of the 'maiden' and not of the 'matron'.

'Him (i. e. such a youth as I have described) from the foeman's walls let the wife of a warring emperor behold and her full-grown daughter sighing, alas! for fear lest....'

9. **eheu**] Notice how dramatically the interjection is *introduced immediately* after *suspiret*.

rudis agminum sponsus] 'her betrothed unskilled in combats.' *rudis* takes a genitive after it, together with a large number of adjectives implying Knowledge or Ignorance. See Pub. School Primer, § 136. Cf. l. 17, *repulsae nescia.*

10. **lacessat**] This verb is constantly used of recklessly provoking an encounter with a dangerous enemy, which might easily have been avoided.

asperum tactu] 'dangerous to touch.' The supine is here used more fully to define the meaning of the adjective: Horace more frequently, and the Greeks nearly always, use the epexegetic infinitive for this purpose.

12. **per medias caedes**] 'through the thickest of the carnage.'

13. **dulce...**]

'How bless'd is he who for his country dies,
Since death pursues the coward as he flies;
The youth in vain would fly from fate's attack,
With trembling knees and terror at his back.'

SWIFT.

This stanza is connected with the previous one as assigning the reason why a soldier should be brave as a 'lion'.

Notice Horace's favourite method of connecting two clauses by the repetition of an emphatic word at the end of one and at the beginning of the next, *mori: mors.* Cf. 3. 60 and 61 *Troiae. Troiae.* 16. 15, *muneribus; munera.*

17. **virtus**] from *vir*, 'manliness' 'virtue', is here clearly distinct from 'courage' which has already been dealt with ll. 1—16: it is that manly independence and determination of character which acts up to the principle

'that, because right is right, to follow right
were wisdom in the scorn of consequence.'

Such a character may well be described as 'ignorant of disgraceful defeat', 'bright with unsullied dignities', and independent of the shifting 'breeze of popular favour'.

18. **honoribus**] *honor* is frequently used for 'an office of dignity', 'a magistracy'. Cf. Od. 1. 1. 8, where *tergemini honores* refer to the curule aedileship, the praetorship, and consulship.

20. **arbitrio**] 'at the decision', i.e. in obedience to the decision. The expression *popularis aura* 'the breeze of popular

favour' explains itself. Virg. Aen. 6. 817 has *gaudens popularibus auris* and Cic. pro Clu. 47, *ventus popularis*.

21. **virtus**] 'Virtue, opening the gate of heaven for those who have not deserved to die, essays her course along forbidden paths...'

immeritis mori] i.e. those who like Pollux, Hercules and Quirinus (see next Ode ll. 9, 15) have by the nobility of their lives deserved to escape the common doom of death, and have won for themselves an immortality of renown.

22. **caelum**] Cf. Virg. Aen. 6. 130 *quos. .ardens evexit ad aethera virtus*.

negata] i.e. although to mortals generally immortality is *forbidden*, virtue does notwithstanding win it.

23. **udam humum**] 'the damp ground', i.e. apart from metaphor, the ordinary mean and unworthy objects of human pursuit.

26. **vetabo**] 'I will forbid one who has made public the rites of mystic Ceres to be beneath the same roof-tree or to launch his bark with me.'

Cereris sacrum] the mysteries celebrated at Eleusis in Attica in honour of Demeter.

28. **sit**] is dependent on *vetabo*. Cf. such constructions as *volo fiat, fac sis*, &c. v. Pub. School Primer, § 158.

29. **solvat**] Used of undoing the cable which fastened the ship to the shore. For the danger of embarking with guilty men cf. Aesch. S. c. Theb. 602.

> ἦ γὰρ συνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ
> ναύταισι θερμοῖς καὶ πανουργίᾳ τινί
> ὅλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει.

and also Genesis xviii. 23—33, And Abraham drew near and said 'Wilt thou also destroy the righteous with the wicked?'

Diespiter] An archaic word used to give an impression of solemnity. Used also Od. 1. 34. 5 and see note on l. 5.

29. **saepe...raro**] Notice the emphatic position and antithesis of these words. Translate 'rarely has Retribution with her halting foot failed to overtake the guilty though far in front'. Retribution is represented as slowly but surely dogging the heels of the guilty, even though, their crime having been committed *long before* (cf. *antecedentem*), they might think they *had escaped*.

ODE III.

'The man who is upright in purpose and strong in will nothing in heaven or earth can shake. By those qualities mortals have become divine, Pollux, Hercules,—yea, and Augustus also—Bacchus, too, and especially Rome's first founder Quirinus who was allowed to enter heaven, for Juno's words were welcome to the gods when she declared that her wrath against Troy and Trojan guilt had been appeased; so long as Troy remained in ruins a lair for the wild beasts, to the great descendants of the Trojans the road to glory and to world-wide empire was open: only let them beware of the greed of gain, and remember that if ever they sought to rebuild the old Troy, if ever those walls rose again, again too would her ancient wrath arise with ruin to the race.'

The extraordinary emphasis with which the prohibition to rebuild Troy is dealt upon in this Ode cannot be accounted for on merely poetical grounds: it seems uncalled for and mars any poetical symmetry there may be in Juno's speech. On the other hand we know of no adequate historical reason that can be assigned for the introduction of so strong a warning; Suetonius (Caes. 79) does indeed tell us that there had existed a rumour that Julius Caesar intended to remove the seat of empire to Alexandria or Ilium, but it is difficult to imagine either that such a rumour could have been circulated about the calm and philosophic Augustus or that he would have resorted to such a method of refuting it as these lines would furnish. Plüss suggests, with much reason, that under the image of 'Troy' Horace is referring to the old Republican form of government which had now been definitely replaced by the new Monarchy under Augustus.

1. tenacem propositi] Many verbal adjectives in *ax* take an objective genitive, e.g. *edax*, *rapax*, *capax*.

3. voltus] Graphic, because anger is displayed in the face. Cf. Psalm 34. 16, 'the *face* of the Lord is against them that do evil'. *'instantis'* = 'lowering'.

4. **mente quatit solida**] 'shakes from his rock-like purpose.' Wickham is clearly right in rendering *solida*, 'rock-like,' especially in connection with the mention of 'sea' and 'storm-wind' immediately afterwards.

For the whole passage cf. Tennyson's Will.

> O well for him whose will is strong!
> He suffers but he will not suffer long;
> He suffers, but he cannot suffer wrong:
> For him nor moves the loud world's random mock,
> Nor all Calamity's hugest waves confound,
> Who seems *a promontory of rock*,
> That compass'd round with turbulent sound,
> In middle ocean meets the surging shock,
> Tempest-buffeted, citadel-crown'd.

5. **dux...Hadriae**] so Od. 2. 17. 19, *tyrannus Hesperiae Capricornus undae*, the wind *rules* the waves.

7. **si fractus...**] 'should the shattered universe o'erwhelm him, the ruins will strike him untrembling.'

si...illabatur...ferient] note the irregular consecution, the indic. expressing the *certainty*, the subj. the *hypothesis*.

9. **hac arte**] 'By such virtue,' i.e. by the virtue described in l. 1. Cf. Od. 4. 15. 12, *veteres artes*='the virtues of antiquity.'

Pollux, Hercules, and Bacchus are frequently selected by Horace as types of deified mortals.

10. **enisus...**] 'striving upwards reached the starry heights.' *enisus*, which expresses forcing a way out or upwards is clearly right here, though the best MSS give *innisus*.

11. **quos inter...**] The introduction of the living Augustus 'quaffing nectar with ruddy lips' in this Roman Valhalla for departed heroes is certainly startling. To speak of the Emperor as a 'God on earth' as 'destined to return to heaven (see Od. 1. 2. 40—52)' is only the language of extravagant flattery and the purest Latin writers (e.g. Virg. G. 1. 24), but to speak of a person actually living as 'drinking nectar in heaven' is to offend not only our moral but our intellectual judgement, an offence of which the classical writers are rarely guilty. Some MSS give *bibet*, which looks like a correction but perhaps improves the passage. The use of the *term Augustus* would seem to place the date of the Ode *about* B.C. *27, the* year in which that title was conferred on *the Emperor.*

13. **merentem**] i.e. as having travelled through Asia teaching men the use of the vine, and introducing civilization (of which the tamed tigers are a type).

16. **Martis equis**] 'on the chariot of Mars', his father. Ovid, Fast. 2. 493, describes the ascent of Romulus to heaven:

Hinc tonat, hinc missis abrumpitur ignibus aether:
Fit fuga; rex patriis astra petebat equis.

17. **gratum**...] 'when Juno had spoken welcome words...' Horace implies that Quirinus was not admitted into heaven until Juno agreed to his admission.

18. **Ilion, Ilion**] The repetition is solemn and impressive: she dwells on the name of the city whose fortunes had so long excited her passionate interest. 'Reduplication is the earliest, certainly the most natural method of expressing greater intensity of feeling,' Peile's Etymology, q. v. Cf. St Matt. 23. 27, 'O Jerusalem, Jerusalem, &c...' Also Od. 2. 14. 1; 2. 17. 10, and 4. 4. 69.

19. **fatalis**] 'doomed', i.e. bringing with him death and destruction. *judex* refers to the famous 'Judgment of Paris' which brought on him the wrath of Juno, cf. Virg. Aen. 1. 26,

manet altâ mente repostum
Judicium Paridis spretaeque injuria formae.

20. **mulier peregrina**] i.e. Helen. It is to the Rape of Helen, whom Paris carried off from the palace of his host Menelaus, king of Sparta, that *incestus* refers.

21. **ex quo**...**Laomedon**] 'since the day when Laomedon having fixed their reward failed the gods.' Apollo and Neptune helped Laomedon to build the walls of Troy and he then refused them their wages. *destituit*='left in the lurch.' *ex quo*=*ex quo tempore*, and is to be taken with *damnatum*; the city was 'condemned from the day when, &c.'

25. **iam**...**hospes**]

'The Spartan wanton's shameless guest
No longer flaunts in brave array.' MARTIN.

26. Paris is called '*famosus hospes*', 'the infamous guest', because his violation of the laws of hospitality added double infamy to his crime. For *splendet* cf. Hom. Il. 3. 392 κάλλεί τε στίλβων καὶ εἵμασι.

28. **refringit**] 'breaks (and drives) back': the word is used of first breaking and then driving backwards an enemy's line.

29. **nostrisque...**] 'and the strife prolonged by our discords has sunk to rest.' The length of the Trojan war was due to the gods having taken different sides, and being therefore unable to decide what the issue should be.

seditio=*se-d-itio*, 'a going apart' (cf. *se* in *sejungo*), exactly represents the Greek στάσις; it is 'a dividing into two factions.'

30. **protinus**] 'Forthwith', immediately from now: from *pro*, and *tenus*, which implies unbroken succession, that which '*holds on*' (*tenet*) to a thing being that which comes immediately after it. Cf. *continuus*.

31. **nepotem**] Mars the father of Romulus was the son of Juno.

32. **Troica sacerdos**] Rhea Silvia, mother of Romulus, daughter of Numitor, of the royal family of Alba Longa, which claimed descent from Aeneas. *sacerdos*, because she was one of the Vestal virgins.

33. **Marti redonabo**] i.e. I will give up to Mars who has a claim on him, *re* being used as frequently in *reddo*, e.g. a postman *reddit epistolam* 'hands it over to the person to whom it is addressed', 'duly delivers it'.

illum ego] Notice the juxtaposition of these emphatic pronouns.

34. **ducere**] 'to drain', 'quaff', always used of drinking with enjoyment. Cf. σπᾶν, ἕλκειν.

35. **adscribi...deorum**] 'to be enrolled among the peaceful ranks of heaven.' The word *adscribere* is a technical one for 'adding to the register', e.g. of citizens. In his use of the word *ordines* Horace is doubtless thinking of the 'rows' or 'ranks' of senators in the Roman Curia.

quietis] The adjective is used partly as suggesting an antithesis to the continued struggle in which the race of Troy has hitherto been engaged, partly in reference to the Epicurean belief that the gods enjoyed a 'sacred everlasting calm', unmarred by any care for human sorrow. Cf. Sat. 1. 5. 101, *namque deos didici securum agere aevum*.

37. **dum**] 'so long as', 'provided that', 'on condition that'; *dum* in this sense always takes the subjunctive.

38. **qualibet...beati**] 'let the exiles reign and prosper in whatever quarter of the world they will.' *exules* i.e. the *Romans as descendants* of the Trojans who had been driven

into perpetual 'exile' from Troy: the word is employed however with a certain contempt; with all her magnanimity Juno is not above the feminine weakness of saying something unpleasant (cf. the same thing in Lydia, 9. 21 and 22).

42. **stet**] Emphatic both by itself and from its position. The monosyllabic *sto* is used in preference to any of its compounds to express immovable fixity; the smallness of the word is its strength. Cf. Virg. G. 4. 208 *stat Fortuna domus*.

43. **triumphatis**] The intransitive verb *triumphare* has no passive, but the poet frequently uses the past part. passive in the sense of 'triumphed over', 'led in triumph'. The convenience of the word is its excuse. *possit*='be strong to'.

44. **ferox**] 'fiery', 'warlike', in antithesis to *triumphatis*. *dare jura*='to impose laws on.' *Medis* doubtless refers to the Parthians.

46. **qua...Nilus**] 'where the intervening sea divides Europe from the African, where the swelling Nile waters the fields.' These words explain and define *ultimas oras:* the 'furthest coasts' are the Straits of Gibraltar towards the West, and Egypt towards the East.

49. **aurum...dextra**] A somewhat awkward stanza, in which a fresh condition is imposed on Rome's exercise of empire, viz. that she shall be superior to the lust of gold. 'More brave in despising gold left undiscovered—and so better placed when earth hides it—than in amassing it with hands that seize for human ends all holy things.' The construction *spernere fortior quam cogere* is a harsh extension of the use of the epexegetic infinitive; the parenthesis *et...celat* adds needless complexity, and the separation of *cogere* from *humanos in usus* is unsatisfactory.

53. **quicunque...**] 'whatever limit has been set to the universe this shall she reach with her arms, eager to see in what quarter...'

By *quicunque...obstitit* Horace means nothing more than we do when we speak of 'the ends of the earth'.

55. **qua...ignes**] i.e. the torrid zone. *debacchentur*='revel to the end', 'till they have had enough of it,' there being nothing to control them. Horace is fond of these compounds with *de*; he has *decertantem*, Od. 1. 3. 13; *debellata*, Od. 1. 18. 9.

56. **qua...rores**] The frigid zone.

58. **hac lege...ne**] 'on this condition...that (they do) not.'

pii] *pius* expresses the dutiful affection of a child for its parents, here that of the Romans for their parent city (*μητρόπολις*).

59. **rebus**] 'fortunes.'

61. **Trojae**] v. note on 2. 13. 'Of Troy, if it rise again with mournful omens, the Fortune shall be repeated in grievous disaster.'

renascens] in agreement with *Fortuna* instead of *Trojae*, v. note on 1. 42.

64. **conjuge...et sorore**] So Virg. Aen. 1. 46,

ast ego, quae divom incedo regina, Jovisque
et soror et conjux.

65. **aeneus**] i.e. strong as bronze.

66. **auctore Phoebo**] abl. abs. = 'by Phoebus' aid'; he helped to build Troy (v. n. on l. 21), and cf. Virg. G. 3. 36, *Trojae Cynthius auctor.*

69. **non hoc...**] A convenient device for abruptly terminating a lengthy poem, which has found many imitators. Cf. Od. 2. 1. 37—40:

'such a strain will ill suit the sportive lyre': pathetic descriptions of war and disaster are the subjects of epic and dramatic, not of lyric poetry.

72. **magna...parvis**] 'to dwarf with puny verse a mighty theme.'

ODE IV.

'Inspire me, Calliope. Nay methinks, ye Muses, that I am already listening to your voice and wandering amid your haunts. You by heaven's favour specially guarded my infant years. Yours I shall be ever and everywhere: you thrice have saved my life: with you I will dare to go anywhere. Your task it is too, when all his weary wars are over, to *give* rest and refreshment to great Caesar, and aid him with *your ever welcome* counsels of gentleness and peace. (He, *so aided, shall* rule the world, and overthrow all impious

rebellion, even as) we know that Jupiter overthrew the Titans.'

An exceedingly skilful Ode, in which, after poetically dwelling on his own career as the child of the Muses, Horace by an easy transition proceeds to panegyrize the government of Augustus, the gentleness of which can only be due to the same fostering care, and finally with singular abruptness but singular force introduces a dramatic account of the defeat of the giants, which at once suggests the thought how Jove's great vicegerent on earth shall in like manner be victorious over his foes.

1. **descende caelo**] Because the Muses dwell in heaven. Cf. Hom. Il. 2. 491, Ὀλυμπιάδες Μοῦσαι.

dic age...] 'come breathe upon the pipe a lengthy lay, or if thou now dost choose with clear-ringing voice, or with the strings and harp of Phoebus.'

Calliope is allowed *three* choices (*tibia—seu voce acuta—seu fidibus citharaque*), (1) to 'utter a lay on the pipe,' which must be taken to mean 'a lay accompanied by the pipe,' (2) a lay sung without accompaniment, (3) a lay acompanied by the lyre.

3. **acuta** = λιγεια, the stock epithet of the Muses in Greek (Plat. Phaedr. 237 A).

4. **fidibus citharaque**: a good instance of hendiadys, cf. Virg. Æn. 6. 120 *fretus cithara fidibusque canoris*.

5. **auditis**] Horace represents himself as hearing the voice of Calliope in answer to his appeal, but referring to his companions to test the reality of his impression.

ludit] 'mocks.' *amabilis insania* = 'a fond illusion': the phrase is an instance of oxymoron. Cf. 11. 35 n. The Greeks constantly speak of the state of poetic inspiration as ἐνθουσιασμός, and μανία, v. Plat. Phaed. 245 A.

6. **pios**] 'holy', i. e. where only holy beings, human or divine, may enter. Groves and running streams are always spoken of as the favourite haunts of the Muses.

9. **me**] Emphatic. Well may I hear their voice, for I have been from childhood specially marked out by heaven.

fabulosae] in agreement with *palumbes* 'storied', e.g. as drawing the car of Venus. The epithet in close connection with the emphatic *me* draws attention to the fact that the

poet's early years were associated with legends and tales of mystery. Cf. the anecdote of a swarm of bees settling on the lips of the infant Pindar.

Volture in.....Apuliae] A very doubtful passage, which, as it stands, must mean 'on Apulian Voltur just beyond the limit of my native Apulia', i.e. on Mount Voltur which is in Apulia, and called Apulian, but on a part of it which stretches just beyond the border of Apulia. The explanation given of this is that Horace was born at Venusia on the borders between Apulia and Lucania, and indeed elsewhere describes himself as 'half Lucanian, half Apulian' (*Lucanus an Apulus anceps*, Sat. 2. 1. 134). Such extreme accuracy however of local description seems singularly out of place in so imaginative a passage, and the remarkably harsh variation in the quantity of *Āpūlus*, and *Ăpūlia* (which is almost without a real parallel) at once suggests that the text is corrupt. Of the various alterations however such as *in arduo*, *in arido*, *limina sedulae*, *limina Pulliae* (assumed to be the name of his nurse) none carries conviction. *Volture in avio* is perhaps the best.

For uncertainties in the quantities of proper names Orelli compares, *Prĭamus Prĭamides*, *Ĭtalus Ītalia*, &c. but these afford little authority for such a violent double change in two consecutive lines as we have here. The cases in which the poets intentionally vary the accent, and so the quantity, of a repeated word are more in point, though in none of them is the variation so violent as here: e.g. in Homer Ἄρες Ἄρες begins a line, Theocr. 6. 19 *τὰ μὴ κἄλὰ κᾱλὰ πέφανται* and Lucr. 4. 1259, *līquidis et liquida crassis*.

11. **ludo...**] 'worn out with play and (weighed down) with sleep.' An inaccurate but perfectly lucid expression, copied from Hom. Il. 10. 98, *καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ*.

13. **mirum quod foret omnibus**] 'so that it (see n. l. 17) was a marvel to all.' *quod=ut id.*

14. **nidum**] Because the town was situated like a 'nest' high up among the rocks; it 'nestled' among them. Acherontia, Bantia and Forentum are all small places in the neighbourhood of Horace's birthplace.

15. **saltus**] Tracts of hill and dale thickly wooded and used for pasture, 'glens'. *humilis*='low-lying.'

17. ***ut...dormirem*, ut...**] These clauses explain *mirum quod in l. 13*, 'it was a marvel *how*...I slept, how....' A clause

with *ut* is frequently employed to explain a neuter pronoun, such as *hoc, illud, quod,* &c., but *ut* here is also to some extent dependent on *mirum.*

atris] 'dark', 'deadly', 'venomous', cf. Od. 1. 37. 27, *atrum venenum.* Virg. G. 1. 129, *serpentibus atris.*

18. **sacra...myrto**] The 'laurel' sacred to Apollo, and the 'myrtle' to Venus are selected as symbolic of his future career as the poet who should sing the praises of love: Apollo and Venus are marked out as his tutelar deities.

20. **non...infans**] 'not without heaven's favour a courageous child,' i. e. by heaven's *special* favour, *non sine Dis* being an instance of Litotes—the rhetorical device by which much less is said than is suggested.

21. **in arduos tollor Sabinos**] 'I climb the Sabine hills.' According to Latin idiom a person going to an estate in any district was frequently spoken of as going not 'to the district' but 'to the people of the district'; so here *in Sabinos* means simply 'to Samnium' and the whole phrase 'to my hilly farm in Samnium'. Pliny continually speaks of himself as going *in Tuscos,* i.e. to his Tuscan estate, see Mayor on Pl. Epist. 3. 4. 2.

22. **frigidum**] Praeneste, 20 miles S.E. of Rome, was on a lofty hill, and from its consequent 'coolness' was a favourite suburban resort of those who wished to avoid the excessive heat of Rome.

23. **Tibur supinum**] 'the slopes of Tibur,' (mod. Tivoli).

24. **liquidae Baiae**] 'The clear' or 'bright air of Baiae'; for this use of *liquidus* cf. Virg. G. 4. 59 *per aestatem liquidam* ='through the clear summer air'. Horace elsewhere alludes to the 'brightness of Baiae', Epist. 1. 1. 83, *nullus in orbe sinus Baiis* praelucet *amoenis.*

25. **amicum**] gives the reason for his preservation 'because I was dear to....' *fontibus,* e.g. Castalia, Hippocrene.

27. **non...arbos**] 'neither did an army routed at Philippi nor an accursed tree destroy me.' Horace was a *tribunus militum* in the army of Brutus and Cassius which was defeated at Philippi; he flung away his shield and escaped.

The 13th Ode of the 2nd Book was written on the occasion of this 'accursed tree' nearly crushing him to death on his Sabine farm.

28. **Palinurus**] A promontory on the W. of Lucania, so *called from* the pilot of Aeneas who lost his life there (Virg.

Aen. 6. 373). We know nothing of Horace having been nearly shipwrecked.

33. **Britannos hospitibus feros**] To Horace the newly discovered inhabitants of Britain represented the most remote and inaccessible barbarism. Cf. 5. 3 and Od. 1. 35. 30, *ultimos orbis Britannos*, and Od. 4. 14, 48, *remotis Britannis*. Their reputation for cruelty was no doubt in great measure due to the reports of human sacrifices by the Druids, to which Tacitus (Ann. 14. 30) refers.

34. **Concanum**] A tribe of the Cantabri, for whom v. 8. 22, note. Virgil G. 3. 463 describes the Geloni as drinking 'milk coagulated with horse's blood' (*et lac concretum cum sanguine potat equino*). Such stories must be taken at their proper value.

36. **Scythicum amnem**] The Tanais (Don).

37. **vos...antro**] 'You also to exalted Caesar, longing to end his labours as soon as he has disposed among the towns his war-worn squadrons, give repose in a Pierian cave.'

Notice the emphatic *vos* connecting this with the preceding stanzas. *simul*=*simulac*.

For *addidit* Orelli quotes Tac. Ann. 13. 31, *coloniae Capua atque Nuceria* additis veteranis *firmatae sunt;* the practice of giving soldiers assignments of land at the close of a campaign in the neighbourhood of various towns was common (see Virg. Ecl. 1).

41. **vos...almae**] 'you gentle counsels give, and when they are given rejoice with kindly care.'

The 'gentle counsels' which the Muses give and which the victorious Augustus follows, would at once suggest to every Roman mind a contrast with the proscriptions of Marius, Sulla, and Antony.

dato] Horace clearly implies by his use of the perfect part. here after the present *datis* that not merely do the Muses 'give' or 'proffer' counsel, but that what they so proffer becomes a real *gift*, i.e. not only proffered but *accepted*.

almus, from *alo*,='fostering', 'nurturing'; the Muses treated Caesar as their 'foster-child' (*alumnus*).

Notice that *consilium* is scanned as a trisyllable, the second *i* being pronounced almost like *y*. So too *principium* 6. 6, and in Virgil *abiete* (Aen. 11. 667) as a dactyl.

42. **scimus...**] For the connection of thought see *Summary*.

impios Titanas immanemque turmam] acc. after *sustulerit* to which the nom. is (*is*) *qui* in l. 45. The words are a good instance of hendiadys (*ἓν διὰ δυοῖν*) = 'The monstrous troop of unholy Titans', cf. 1. 4.

44. **fulmine caduco**] 'with down-rushing bolt.' Cf. Prom. Vinct. 367, *καταβάτης κεραυνός*. *caducus* more usually signifies 'ready to fall', e.g. Od. 2. 13. 11.

45. **inertem**] The earth is so called because of its huge and apparently motionless bulk, and also to afford a contrast to *mare ventosum*. Cf. Od. 1. 34. 9, where *bruta tellus* and *vaga flumina* are opposed.

46. **urbes regnaque tristia**] 'cities (of the living) and realms of gloom.' Horace elsewhere (Od. 1. 20. 5, *urbes relinquam* and 1. 35. 10, *urbesque gentesque*) uses *urbes* absolutely without any adjectives as = 'the world', 'the haunts of men', and so here—doubtless for the sake of brevity and to avoid too numerous adjectives—he boldly places it by itself in contrast to the 'realms of gloom'. In rendering into English however it seems necessary to add some qualifying words for the sake of clearness.

Notice that *et* joins *temperat* with *regit*, and that *regit* governs all the accusatives from *urbes*.

48. **aequo**] 'impartial.' Notice the emphatic position.

49. **magnum illa terrorem...**] The lines from here to the end are clearly inconsistent with ll. 42—48. After reading how as sole ruler of the universe Jove had with his thunder annihilated the Titans, we are not prepared for the sudden statement that Jove had really quaked for fear, and would indeed, but for the firm front displayed by some of his subordinate deities, have fared badly. Horace seems to have been unable to forego the opportunity of introducing the brilliant dramatic passage which follows.

50. **fidens...brachiis**] No doubt *fidens* governs *brachiis*, though, as Wickham well says, 'Horace intends by the collocation of *horrida* to give the force of *fidens brachiis quibus horrebat*. The adj. *horrida* is used partly in its primary sense of 'bristling' in reference to the innumerable arms with which each giant positively 'bristled' (cf. *centimanus Gyas* below) and to the appearance of the 'forest' of arms so upraised (cf. *horridi* 29. 22), partly in its sense of 'fearful' in reference to the effect produced on Jove. Translate 'that band of youth confident in (the horror of) its upraised arms.'

51. **tendentes imposuisse**] 'striving to have piled.' The perfect is used because it was their object not merely 'to pile' Pelion on Olympus but 'to keep it piled' there, so as to employ it as a means of scaling heaven.

opaco = 'shady,' i.e. well-wooded.

The brothers were Otus and Ephialtes, and for the story cf. Virg. G. 1. 280,

Et coniuratos caelum rescindere fratres.
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossae frondosum involvere Olympum.

54. **minaci statu**] 'with threatening mien.'

57. **contra...**] 'But what (*sed quid* l. 53)...could they avail rushing against the echoing shield of Pallas?'

aegis (= *αἰγίς*) in works of art the *aegis* of Pallas is not a shield but a sort of short cloak or breastplate: in Smith's Class. Dict. several illustrations are given.

60. **nunquam...**] 'he who from his shoulders shall never lay aside the bow, who....' In the subsequent stanza Horace dwells upon the attributes of Apollo as affording in his beauty and dignity an effective contrast to the monstrous Titans.

For Apollo with the bow cf. the well-known Homeric epithets applied to him *ἑκατηβόλος*, *κλυτότοξος*, and in Latin *Arcitenens:* the famous statue of the Apollo Belvidere at Rome represents him as the ideal of manly beauty.

61. **lavit**] Horace always uses this form in the Odes, never *lavare*. *solutos* = 'flowing'.

62. **Lyciae**] The connection between Apollo and Lycia we do not know: perhaps it was due to a supposed connection between Lycia and *lux:* the epithet *λύκειος* applied to Apollo in Greek is variously explained as 'Lycian', 'light-giving' or 'wolf-slaying.' Anyhow we know that Apollo had a temple at Patara on the coast of Lycia where he used to deliver oracles in winter.

63. **natalem silvam**] on Mt Cynthus in Delos.

65. **vis consili...**] 'Strength void of judgment falls by its own weight: strength self-controlled the gods also increase more and more: but they abhor the strong whose thoughts are busy with all impiety.'

The 'maxims' or 'opinions' (*sententiae* l. 70, *γνῶμαι*) here enuntiated express the moral lesson to be deduced from the *defeat of the giants* and are also further illustrated by the *statement of their* punishment (ll. 73—77) and by an appeal to *the fate of Orion, Tityos* and Pirithous.

vis...vim...vires: usually *vis* = 'violence', *vires* = 'strength', but here no such distinction is to be drawn.

mole ruit sua, cf. Epod. 16. 2, *suis et ipsa Roma viribus ruit*, the metaphor is from a building which is reared to such a size that it falls in.

70. **notus et...**] 'and Orion too notorious as the assailant of the spotless Diana.'

73. **iniecta...**] 'Piled on her own monsters Earth groans, and mourns her offspring hurled by the thunderbolt to pale Orcus.'

75. **peredit**] Notice that this is a perfect. The giants were pinned to the ground with a thunderbolt, and then had a mountain piled upon them: the volcanic nature of Etna and similar mountains was supposed to be due to the fire thus planted at their base and their eruptions to the agonized writhings of the giants.

78. **reliquit**] 'has left,' i.e. from the time when it was placed there.

nequitiae additus custos] *nequitiae* is dative after *additus*, the vulture is 'assigned to his profligacy', i.e. assigned to him on account of his profligacy, as a perpetual warder. Plaut. Aul. 3. 6. 20, has *custodem addidit*.

79. **amatorem**] '*per λιτότητα pro scelesto raptore*' Orelli. *trecentae*, i.e. any indefinite number: in this sense *sexcenti* is more commonly used. Pirithous attempted to carry off Proserpine.

ODE V.

'Jove is the king of heaven, and Augustus is his vice-gerent on earth, as shall be manifest, when he has added Britain and Parthia to his empire. And yet (though Rome's fortune and Rome's future are thus assured) could the soldiers of Crassus condescend to purchase their lives by repudiating their religion and their race and accepting the life of barbarians. It was such a decay of the true Roman spirit that Regulus foresaw and feared when he refused assent to dishonourable terms, as *involving* a precedent which would be fatal to ages yet unborn.

"No," he said, "let those who surrendered perish unpitied. Why should you seek to recover such men? Once cowards they will be always so. Think how they have given glory to Carthage and brought Italy low even to the dust." And then without one kiss to wife or child, as one disgraced, without raising his eyes from the ground until he had confirmed the wavering senate in their stern resolve, he hastened back to exile, to torture and to death.'

M. Crassus Dives had been massacred and his army defeated B.C. 53 at Charræ (Charran, Acts 7. 5) with the loss of many standards. It would seem that many of his troops had been taken prisoners and subsequently settled among the victorious Parthians. It was a favourite project of Augustus to recover these lost standards, a result which was ultimately attained by negotiation B.C. 20.

1. **caelo**] with *regnare* in opposition to *praesens divus*.

3. **adiectis**] to be taken in connection with the future *habebitur* as=not, 'since they have been', but 'when they shall have been added'.

For the *Britanni* see 4. 33 n. Julius Caesar had made raids into Britain B.C. 55 and 54, but it was not really subjugated until the reign of Claudius, A.D. 43. Horace Od. 1. 35. 29, mentions a proposed expedition of Augustus against Britain *serves iturum Caesarem in ultimos orbis Britannos*.

4. **gravibusque Persis**] The Persian empire, dating from Cyrus (B.C. 559) was destroyed by Alexander, but the Roman poets used the words Persae and Medi (cf. 3. 44, and also 1. 9) generally of any oriental people, but especially, as here, of the Parthians who occupied what had been the Persian empire.

5. **milesne...**] A sudden outburst of indignation: 'Could the soldier of Crassus *live* in disgraceful wedlock, his wife a barbarian?' *coniuge barbara:* abl. abs.

6. **hostium socerorum**] Conington's 'earning his *foemen-kinsmen's* pay' happily avoids the awkward translation 'fathers-in-law.'

7. **pro**] '*est demirantis cum indignatione*' Orelli. 'O shame *for our* senate and character overthrown.' *curia*, originally =*the Curia Hostilia* where the senate met frequently, is used *for the senate itself* (cf. Od. 2. 1. 14, consulenti curiae), which *is here mentioned* as a type of Roman institutions.

9. **Medo Marsus**] Notice the antithetical collocation. The Marsi were proverbial for their bravery. For the famous Marsic War, see 14. 18 n. Horace with a reasonable partiality joins with them his native Apulians.

10. **ancilliorum**] On the preservation of the *ancile* which fell from heaven the safety of Rome was said to depend. Horace seems to have known a nom. *ancilium*.

togae] The distinctive Roman dress, cf. Virgil's famous line Aen. 1. 282,

Romanos rerum dominos gentemque togatam.

11. **aeternae**] 'undying' in reference to the famous fire which was kept ever burning on her altar.

12. **incolumi...**] 'While Jove's temple stands uninjured and the city Rome,' i.e. the soldier acts as though these were in ruins. *Iove* is put for 'the temple of Jove,' i.e. the Capitol, the sign and symbol of Rome's dominion. Cf. 3. 42, *stet Capitolium*.

13. **hoc**] See Introduction to Ode.

15. **et exemplo...pubes**] 'and making ruin extend to the ages yet to come from the precedent, if the captive youth were not allowed to perish unpitied.'

trahentis perniciem: since *traho*='to draw', 'draw out', 'extend', a person may be said 'from a precedent to draw out or extend ruin into the future', who sees or foresees ruin so extending from a precedent into the future.

17. **si non...pubes**] These words explain *exemplo*: the precedent would arise 'if, &c.' Notice the quantity of the final syllable of *periret*: Alcaeus admitted a short syllable in this position, but Horace does not elsewhere do so. *perirent* is an obvious correction and doubtful grammar.

Plüss places a full stop after *periret*, and makes *immiserabilis*...an indignant exclamation 'Unpitied (be) the captive youth!'

18. **signa**] i.e. Roman eagles.

20. **sine caede**] 'without bloodshed': they surrendered without fighting.

21. **ego...vidi, vidi ego**] Notice the emphasis with which *ego*='*with my* own eyes' is repeated, and how in repeating *the two words ego vidi* the order is carefully changed, in

accordance with the almost universal practice of the Roman poets, for a beautiful example of which cf. Ov. Her. 5. 27—30.

23. **portasque non clausas**] The sign of security and peace. Cf. A. P. 199, *apertis otia portis.*

et arva...nostro] 'The fields being tilled which our warriors had devastated.'

25. **scilicet**] from *scire licet* 'one may know,' 'you may be sure', 'doubtless', is frequently used ironically. *acrior* ='kecner for the fray'.

27. **damnum**] 'loss' i.e. of their ransom. Regulus of course does not mean 'Think too of the money it will cost,' but he uses the words in bitter irony, just as he had used the strictly mercantile words *auro repensus* ('handed back over the counter for due weight of gold': 'if', he says, 'you care not for the disgrace (*flagitium*) of such traffic, at any rate I may urge you to buy something worth what you pay for it,' which he then shews (ll. 27—36) these soldiers are not Cf. Eur. Rhes. 102 *αἰσχρὸν γὰρ ἡμῖν καὶ πρὸς αἰσχύνῃ κακόν*

amissos colores] i.e. its pristine purity and whiteness. *medicata fuco*='tinctured with dye.' *medicare*, 'to doctor', is frequently used as='to dye,' as is the Greek *φαρμάσσειν.*

30. **curat...**] 'cares to be restored to the degraded.' *deteriores fiunt ex bonis, peiores ex malis*, says the Scholiast.

31. **extricata**] from *ex* and *tricae* 'trifles' (said to be derived from Trica a proverbially insignificant town in Apulia) and then 'petty annoyances' 'perplexities'.

33. **perfidis**] in opposition to *credidit*, cf, 7. 13 *perfida credulum* and 27. 25 *doloso credidit*, and also with a special reference to the 'perfidy' which without reason was always attributed by Roman writers to the Carthaginians, e.g. Livy in describing the character of Hannibal attributes to him *perfidia plus quam Punica.*

35. **restrictis lacertis**] 'With arms bound behind his back.' Cf. l. 22.

36. **sensit**] is constantly used of feeling anything painful, or to one's cost. Cf. 27. 22, *sentiant motus orientis Haedi* of those at sea, and Od. 4. 4. 25, *sensere* of conquered tribes *'feeling to their* cost' the power of Rome, also 23. 5.

iners = 'spiritless', used of dull, sluggish cowardice.

37. **hic...**] 'He, ignorant whence to win life, confounded peace with war.' *hic* is rhetorically used to produce a vivid effect, as though Regulus picked and pointed out a single soldier.

unde vitam sumeret] puts into oblique narration the soldier's thought, which would be *unde vitam sumam?* The answer ought to have been 'By the sword'.

The words *pacem duello miscuit* contain the same 'mercantile' idea which has been referred to in the notes on ll. 25, 27: the soldier forgot that in war there should be no 'making of terms' no 'bargaining', no such *peaceful* methods of settlement.

38. **duello**] This old form of *bellum* is affected by Horace here to give a sort of archaic dignity to the passage. A similar transition of *du* into *b* is found in *bis* = *duis*, cf. *duo duplex.*

40. **altior ruinis**] 'towering higher by', or 'on the ruins of Rome'.

41. **fertur**] Here Regulus' speech ends, and the narrative recommences: the transition is made clear by placing *fertur* as first word of the sentence.

42. **ut capitis minor**] Horace after his manner slightly alters to a more poetical shape the technical legal phrase *capite deminutus.* The word *caput* was used to express the full body of rights possessed by a Roman citizen viz. those of liberty, citizenship and family (*libertatis, civitatis, familiae*): the loss of any of these, e.g. of liberty as in the case of Regulus, involved *deminutio capitis.* Being therefore no longer a full citizen, Regulus considered himself to have forfeited also the position of *pater familias*, or 'head of the household'.

capitis is the so-called genitive of respect, and is to be compared with such phrases as *militiae impiger, integer vitae, seri studiorum*, &c.

44. **torvus**] 'grimly'.

45. **donec...**] goes with *posuisse:* he fixed his gaze grimly on the ground '*until* his weighty words confirmed the wavering fathers with counsel such as never before was given': after that he recovered his Roman calmness as described in ll. 49—56.

46. **auctor** (=*qui auget*) is used of one who 'gives strength to anything, hence frequently the 'author', 'originator', 'supporter' of a proposal; but there often attaches to it, as here

a collateral notion that the person to whom it is applied possesses *auctoritas*, that his character lends weight to his words.

consilio...numquam alias dato] 'with counsel such as ne'er before was given,' referring to the unprecedented nobility of the counsel with which Regulus advised his own death.

48. **egregius exsul**] Oxymoron. *properaret*, emphatic: he 'hastens' lest he be recalled.

50. **non aliter**] To be taken with *quam si*, l. 53.

51. **dimovit**] from *dis* and *movere*, 'to make to stand apart', so as to form a lane down which one may pass.

53. **clientum...relinqueret**] 'he were leaving the tedious business of his clients their suits decided.' It was the duty of the *patronus* to give advice and assistance to his clients (*clientes*, *κλύοντες*, 'those who listen') especially on legal matters, the old Roman aristocracy all possessing legal training: this he would do at Rome, after which he would be free to seek the repose of his country estates.

55. **Venafranos...Tarentum**] Whenever possible Horace prefers the *special* to the *general*: he does not speak merely of 'a country estate' or 'a sea-side residence', but particularizes 'an estate at Venafrum', 'a visit to Tarentum': the effect of this local colouring is to give reality and distinctness. For other instances see 7. 1—8, *Favonii*, *Thyna*, *Notis*, *Oricum*, *Cuprae*. As here, he frequently selects his names a good deal for their harmonious sound.

56. **Lacedaemonium** because founded by Phalanthus, who came from Sparta.

ODE VI.

'The sins of the fathers will be visited upon the children until the crumbling temples of the gods are restored: to reverence for the gods we owe the rise of our empire, to our neglect we shall owe its ruin; let the defeats we have already suffered be a warning to us. Moreover immorality, like a rising flood, has overspread the nation and sapped the foundations of that *simple household life* in which were reared the early soldiers of *Rome*. *Alas, so* we move from bad to worse.'

The Ode commemorates two portions of the domestic policy of Augustus, (1) The restoration of many decayed temples (Virgil says 300, Aen. 8. 716, *maxima tercentum totam delubra per urbem*) as a visible sign of his desire to restore the old customs and observances of Rome, cf. Ovid, Fast. 2. 63, where he addresses him as *templorum positor, templorum sancte repostor;* (2) The introduction of several measures intended to check the continual decrease in the number of regular marriages which was due partly to the decay of religious feeling and a consequent looseness of morals, partly to the increased cost of living and the more luxurious habits of society—causes which always rapidly diminish the number of marriages in a community and which legislation fails to obviate. Cf. Od. 24.

1. **delicta...**] Orelli quotes in illustration a fragment of Euripides (*τὰ τῶν τεκόντων ὀφλήματ' εἰς τοὺς ἐκγόνους | οἱ θεοὶ τρέπουσι*), which seems to reproduce the very words of Exod. 20. 5, 'I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children.'

2. **Romane**] So too the singular is found in the famous line of Virgil, Aen. 6. 852, *Tu regere imperio populos, Romane, memento.*

3. **labentes**] 'mouldering': *labi*, 'to slip', 'glide', 'fall away', is admirably used of the sure but silent process of decay. Notice the different quantity and meaning of *labantes* in 5. 45.

5. **dis...imperas**] 'the lord of mankind only because thou art the servant of the gods.' Merivale. Cf. Od. 1. 12. 57, *te minor latum regat aequus orbem*, and see n. on 1. 5.

te minorem geris] 'dost carry thyself (as) inferior,' 'behave thyself as owing obedience to.'

6. **hinc**] 'from this', i.e. from shewing obedience. With *principium* supply *est*. For the scansion of *principium* see 4. 41 n.

8. **Hesperiae**] 'the land of the West.' This term for Italy is frequent in the Latin writers, and seems to suggest an antithesis with Greece and the empires of the East. They also apply the term to Spain. *luctuosae* is explained by the next two stanzas.

9. **Monaeses**] We know nothing of any Parthian general of this name having defeated the Romans. The general who

defeated Crassus (see Ode 5, Introduction) was called 'Surenas', which however Orelli considers to be not a name but a title, so that his name may possibly have been *Monaeses*. Anyhow, that one of the two defeats referred to is that of Crassus seems unquestionable, and we know that Pacorus, son of Orodes, defeated Decidius Saxa, the lieutenant of Antonius in B.C. 40, so that *Monaeses* must refer to some one who was concerned in the defeat of Crassus.

10. **non...impetus**] 'has crushed our unblest assaults.' *non auspicatos* is, I think, to be taken generally to signify that as the gods were neglected they refused their favour to the arms of Rome, which are therefore spoken of as 'lacking good auspices', 'unblest'. Possibly too Horace had in mind the stories current in Rome about the evil omens which attended the departure of Crassus' army, of which one is interesting, viz. that as the legions were embarking, a seller of a certain sort of figs, called *cauneae*, was crying his wares, and that his cry *cauneas* was interpreted as *cave ne eas*, Cic. de Div. 2. 40.

11. **adiecisse renidet**] *renidet* takes an infinitive from the general sense of 'rejoicing' contained in it; cf. l. 21, *doceri gaudet*. It literally means 'beams back' or 'beams again', and Horace almost seems to have selected a word which should portray the grin of satisfaction with which the face of a savage positively 'beams again' when tricking himself out in a new piece of finery.

13. **seditionibus**] See 3. 29 n. The reference is to the civil wars, which since the days of Marius and Sylla had 'seized on' (cf. *occupatam*) Rome and made it their prey, but especially to the final struggle between Octavian and Antony, which was concluded by the battle of Actium, B.C. 31. *paene* goes with *delevit*.

14. **delevit Urbem Dacus**] Notice the effective juxtaposition of *Urbem* and *Dacus*. *delevit* is the strongest word Horace could have selected, the word used by Cato the censor, with reference to Rome's greatest rival, '*delenda est Karthago*'. Dacian bowmen served under Antony at Actium. *Aethiops* refers to the Egyptian troops who manned the fleet of Cleopatra.

17. **fecunda...**] 'generations prolific in guilt first defiled wedlock and the family and homes: from this source did disaster's growing flood o'erspread our name and nation.'

culpae is the gen. after *fecunda*, which implies abundance. *Cf. Od. 4. 8. 5, dives artium*, 4. 4. 58, *ferax frondis*.

18. **primum** forms the link between this and the previous stanza: 'the *origin* of all was, &c.'

20. **patriam populumque**] found also in Ovid and Juvenal, the combination being obviously a favourite one, owing to its sonorous character.

21. **motus Ionicos**] i.e. 'dances', such as would be in favour among the luxurious inhabitants of Asia Minor. With the Greeks and Romans dancing was an accomplishment only practised by slave girls who exhibited their skill for hire at banquets and the like.

22. **fingitur artibus**] 'is instructed in accomplishments': *artes* refers to the various *artificial* attitudes and gestures, which one who learns dancing must study.

23. **iam nunc**] 'even now', i.e. while still unmarried, in opposition to *mox*, l. 25. 'Even now too she dreams of unhallowed amours from the bottom of her soul.'

24. **de tenero ungui** (cf. Cic. ad. Fam. 1. 6. 2, *praesta te eum, qui mihi a teneris, ut Graeci dicunt, unguiculis es cognitus*) is a translation of the Greek phrase ἐξ ἁπαλῶν ὀνύχων, which seems to mean not 'from the time when the nails are tender', i.e. 'from tenderest years', but 'from the most sensitive part of the body', or as we say, 'from the heart' (*penitus*, Orelli), the base of the nail where it joins the flesh being considered peculiarly sensitive and susceptible to feeling.

29. **non sine conscio**] Litotes='with the full knowledge (and consent) of her husband.'

30. **institor**] Ulpian (Dig. 14. 3. 3) explains the word, *qui alicui negotiationi quaestuariae praeponitur*—'a broker', 'a merchant'.

32. **dedecorum...**] 'who highly pays the price of shame.'

33. **non his...**] 'not from such parents sprang the youth who dyed the sea....'

34. **aequor** refers to the naval victory of C. Duilius at Mylae in the first Punic war, B. C. 260, and to that of Lutatius Catulus at the Aegatian islands, B. C. 242.

35. **ingentem Antiochum**] *ingens* is a slight poetical alteration of the ordinary title of Antiochus the Great. He was king of Macedonia (B. C. 223—187) and was defeated by L. Scipio at Magnesia B. C. 190.

36. **Hannibalemque dirum**] *dirus* is the standard epithet of Hannibal (cf. Od. 2. 12. 2 and 4. 4. 42), and shews how deeply the terror of his long invasion (B.C. 218—203) had impressed itself on the Italian mind: he was for ever 'Hannibal the Dread.' He was finally defeated by Scipio at Zama B.C. 202.

37. **rusticorum militum**] 'yeomen soldiers.' Horace refers to those hardy farmers who, in peace living on their own farms, in war had furnished the commonwealth with its best soldiers, but whose rapidly declining numbers are under the empire continually deplored by both poets and politicians.

38. **Sabellis**] The Sabines are selected as the type of a sturdy simple mountain race. Cic. pro. Lig. 11 calls them *florem Italiae et reipublicae robur*. Cf. too Virg. G. 2. 531.

39. **et severae...**] 'to shoulder the faggots hewn at a stern mother's bidding.'

42. **mutaret**] refers to the general change of effect produced by the lengthening shadows thrown by the mountains as the sun begins to sink behind them. The quiet beauty of the stanza deserves attention.

iuga demeret] Homer uses βουλυτόνδε Il. 16. 779='towards evening.'

45. **damnosa...**] Notice (1) the brevity of expression in this stanza, the last three lines in eleven words describing the downward progress of four generations; (2) the pessimist theory put forward in it, a theory which was also popularized in the well-known stories about the four ages of gold, silver, brass and iron, but which has been happily annihilated by scientific investigation of the history of mankind.

dies when it indicates 'time' is almost always feminine.

46. **peior avis**] 'worse than *that of* our grandsires.' Neither Latin nor Greek can use a pronoun as 'that' is used in the above phrase: they must therefore say 'the age of our fathers worse than the age of our grandsires', or take a short cut (*compendium*, whence the phrase *comparatio compendiaria* applied to the idiom) and say 'worse than our grandsires'. So Hom. Il. 17. 51, κόμαι Χαρίτεσσιν ὁμοῖαι, 'locks like *those of* the Graces'. Cf. too Od. 2 6. 14, 2. 14. 28.

47. **daturos** 'about to produce.'

ODE VII.

'Why weep, Asterie, for your absent lover? He is faithful, and though compelled by storms to winter at Oricum, will be back with spring's earliest Zephyr. It is for you he sighs all night, and, though his hostess sends to tell him how she adores him and how dangerous it is to scorn such offers, he pays no more heed than a rock, unmoved to this hour. Only, Asterie, be careful yourself, and do not grow too fond of that peerless cavalier Enipeus: when he sings his doleful ditties beneath your window, do not look out, and when he calls you cruel, be so.'

1. **candidi**] 'bright', 'cloudless'. Cf. Od. 1. 7. 15, *albus ut obscuro deterget nubila caelo | saepe Notus*, where the epithet 'white' is explained by the words which follow: it is 'white' because 'it sweeps away the clouds'.

2. **Favonii**] Because they are the harbingers of spring. Cf. Lucr. 1. 11 and 5. 736, *It ver et Venus et veris praenuntius ante | pennatus graditur Zephyrus.*
For *Favonii*, *Thyna*, &c. see 5. 55 note.

3. **Thyna**] So Od. 1. 35. 7, *Bithyna carina* of a merchant vessel trading to Bithynia. *beatum* = 'enriched'.

4. **fide**] Note this form of the genitive. Virg. G. 1. 208 has *die*.

5. **Gygen? ille**] Notice how by keeping the proper name till last and then beginning with the emphatic pronoun *ille* Horace passes with perfect ease and clearness from what Asterie is doing to what Gyges is doing.

6. **Caprae**] The goat Amalthaea which suckled the infant Jove was placed as a constellation among the stars. It rises at the end of September, and apparently after its rising stormy weather was considered to have set in and navigation ceased for the winter. So when St Paul had encountered stormy weather the crew advise to 'attain to Phenice and there to winter.' Acts xxvii. 12.

insana] because of the violent storms which accompanied it. Cf. 29. 19. *vesani Leonis* = 'the Lion with its violent heat'.

9. **atqui**] A favourite word with Horace at the commencement of a stanza: it is, as Wickham says, 'strongly adversative'; cf. 5. 49. *sollicitae*='love-sick.'

10. **suspirare...**] 'saying that Chloe sighs, and, poor lady, is consumed with a flame like thine.' *ignes*, is used ='passion', 'love' Od. 1. 13. 8; 1. 27. 16. As regards *tuis*, the *nuntius* does not use *tuis* to Gyges; he would use some strong adjective, e. g. 'fierce', but Horace, *in reporting to Asterie* what the *nuntius* says, knowing that no adjective could so forcibly appeal to Asterie as a personal one, substitutes *tuis*. "And yet, Asterie", he says, "Chloe's messenger describes his mistress as fired with a passion equal to thy own".

13. **ut...impulerit**] dependent on *refert*, to which the nom. is *nuntius*. For *perfida credulum* see 5. 33 note.

14. **nimis casto**] 'too chaste', not in reality, but as the messenger would persuade Gyges.

17. **datum Pelea Tartaro**] 'Peleus almost given over to death.' *Pelĕă*=Πηλέᾶ.

18. **Magnessam**] Μάγνης, fem. Μάγνησσα, a dweller at Magnesia in Thessaly. *dum fugit abstinens*='while he soberly shunned': *dum*='while' has a strong preference for the *present* indicative even when referring to past events.

19. **et peccare...**] 'and cunningly brings forward stories that guide to guilt.'

20. **historias**] from ἱστορία, an enquiry=the result of enquiry, 'a history': lastly the word is used, as here, for any narrative, 'a story'. *movet* is accurately used of 'stirring up' or 'bringing to light' anything which was forgotten or unknown, e. g. Virg. Aen. 1. 262, *fatorum arcana movebo*. *monet*='reminds him of' has the preponderance of MS. authority.

21. **frustra**] See 13. 6. *Icari* is the gen. of *Icarus*, *scopulis Icari*, 'rocks of Icarus' being=rocks in the Icarian sea.

22. **adhuc**] 'to this hour', not, as *hactenus* would, implying any doubt of his continuing so. Wickham.

integer expresses that he was 'untouched by' or 'proof against all blandishments.'

at tibi] Notice the emphasis.

23. **Enipeus**] From ἐνίπτω, ἐνιπή='the reprover,' cf. *vocanti duram* below.

24. **plus iusto placeat**] 'find more favour than is fair.'

26. **conspicitur**] 'attracts the gaze' (is the cynosure of every eye): *conspicio* is used when the gaze is concentrated on anything: it implies merit in the object. Hence *conspiciendus* frequently='beautiful', 'distinguished'.

gramine Martio] On fine afternoons the sunny expanse of the Campus Martius (*apricum Campum* Od. 1. 8. 3) was the regular resort of all who desired exercise, which generally ended with 'a swim down the Tuscan stream'. See next line, and also 12. 7.

28. **alvēo**] Notice the Synizesis (*συνίζω*, a sinking together). So often *aurēo*, *dēerat*, &c.

30. **sub cantu**] 'soon as you hear the strain.' *sub* indicates close *succession:* she looks out directly after hearing.

ODE VIII.

Horace represents himself as entertaining Maecenas. 'You ask me why I, a bachelor, keep festival on the kalends of March, for with all your lore, Maecenas, you are at a loss on this point. The fact is I made a vow to keep to-day as an annual holiday, for it was on this day that I narrowly escaped being killed. And so, Maecenas, drink a cup in honour of my safety and forget for a while the cares of government: well may you do so, for on all sides the political horizon is free from signs of danger and all our foes are vanquished.'

The date of the Ode is approximately fixed by the allusions contained in it as B. C. 30 or 29. See notes.

1. **quid agam...quid velint**] Oblique interrogation dependent on *miraris*, which is the main sentence.

The Matronalia, a festival celebrated by married women in honour of Juno Lucina, took place on the first of March, which therefore seemed a singular day for a bachelor to be observing.

2. **velint**] sc. *sibi*='mean'. Cf. Cic. 2. Verr. 2. 61. 150, *quid illae sibi statuae inauratae volunt?* 'what is the meaning of those gilded statues?'

3. **in caespite vivo**] 'on living turf', i. e. on an altar of fresh cut turf, such as were frequently erected for temporary purposes.

5. **docte...**] 'O Maecenas, learned in the lore of either tongue,' i.e. for all your knowledge of Greek and Roman folk-lore, you cannot find any tale, or story, or legend which could account for my treating to-day as a festival.

sermones=old tales, handed down chiefly by word of mouth, in connection with popular customs and holidays. The word is clearly distinguished from *linguae* and therefore the rendering 'learned in the speech of either tongue' must be wrong, apart from the fact that it does not explain the plural *sermones* and is an unmeaning compliment.

utriusque linguae] so Cic. de Off. 1. 1. 1, *ut par sis in utriusque orationis facultate:* the Romans habitually read and used Greek, but ignored other languages: hence Horace's meaning is perfectly clear when he speaks of 'either tongue'.

6. **album Libero caprum**] The 'goat' was sacrificed to Bacchus because it does great damage to vineyards. Black victims were offered to the gods below, white ones to the gods above.

Bacchus is frequently represented as the special patron and protector of poets who owe much of their inspiration to him e.g. 25. 1, *quo me, Bacche, rapis tui plenum?* Od. 2. 19. 6, *pleno Bacchi pectore.*

7. **prope funeratus...**] see 3. 27. n. *funeratus* should mean 'buried' but clearly here means 'killed' 'made ready for burial'.

10. **corticem...**] 'shall remove the cork fastened down with rosin from a jar that was (first) taught to drink the smoke in Tullus' consulship'.

Wine intended for keeping was drawn off from the *dolium* or cask into the *amphora*, corked and sealed, labelled with its own name and that of the consuls of the year, and then, if early maturity was desired, placed in the *apotheca* (ἀποθήκη—whence our modern 'bodega') an *upper* room which received a good deal of warmth and smoke from the bath furnaces. Cf. 21. 7, where Horace says to a jar '*descende*' i. e. from the *apotheca.*

11. **bibere institutae**]='taught to drink' seems intended *for a half-comic* expression, cf. too funeratus above.

12. **Tullo**] L. Volcatius Tullus was consul B.C. 66, the year before Horace's birth, cf. 21. 1, *o nata mecum consule Manlio... testa*, and 14. 18, where he speaks of *cadum Marsi memorem duelli*, the Marsic war having taken place B.C. 88. Wine seems to have been kept for great and even incredible periods: Martial alludes to people in his day (flor. 90 A.D.) drinking *Opimianum*, Opimius having been consul B.C. 121.

13. **cyathos amici sospitis**] 'cups (in honour) of your friend's safety.' *cyathos* is strictly a ladle holding a certain amount and used in mixing; it is here used generally = 'a cup'. For the construction of *amici sospitis* see 19. 9 note. *centum* is used indefinitely.

14. **et vigiles...**] 'carry on the sleepless lanterns to the dawn.' Cf. 21. 23.

17. **mitte...**] 'lay aside a statesman's anxieties for the city.' During Augustus' absence in the East, Maecenas was left at Rome as *praefectus urbis*. Horace invites him to throw off the cares of government for a while as his guest, and in the next line assigns a good reason for his thus taking a holiday: the complete success, he urges, of Augustus' arms abroad leaves you little reason to fear any outbreaks of faction in Rome.

For *civiles* = 'political' cf. Epist. 1. 1. 16, *mersor civilibus undis* 'I plunge into the sea of politics.'

18. **Daci Cotisonis**] The Dacian prince Cotiso had promised his assistance to Antony, and was defeated by M. Crassus B.C. 30.

Notice how throughout this passage no reference is made to the defeat of Antony at Actium: it is of his defeat that the poet is thinking when he bids Maecenas 'cease his anxiety,' but the laws of poetry and propriety forbid the mention of a victory which brought no triumph in its train. The same eloquent silence is preserved, Od. 1. 37.

19. **Medus...**] 'Our foe the Mede is engaged in civil strife calamitous (only) to himself.' For *Medus* = 'Parthian,' see 5. 4 n. The Parthian monarch Tiridates who had been placed on the throne by Augustus, was being attacked by Phraates, who had been deposed for his tyranny, Cf. Od. 1. 26, 5; 2. 2. 17.

sibi goes both with *luctuosis* and *dissidet*: its proximity to *infestus*, with the sense of which it only interferes, seems awkward.

21. **servit Hispanae...**] Statilius Taurus defeated the *Cantabri*, B.C. 29, an event which adequately explains the

allusion here, although the condition of Spain was so unsettled as to require the personal presence of Augustus, B.C. 27—25, and its final subjugation was only effected by Agrippa B.C. 19. The Cantabri occupied the N.W. of Spain and from their almost inaccessible mountains carried on a guerilla warfare, continually harassing the important settlements on the E. and S. coasts (*orae*, l. 21).

vetus] Livy 28. 12, remarks that Spain was the province which the Romans entered first and subdued last.

23. **iam Scythae**...] 'By now the Scythians with bow unstrung prepare to quit their plains.'

24. **campis** refers to the wide steppes along the Tanais (Don) over which, like the modern Cossacks, the Scythian horsemen roamed and made frequent raids into Roman territory.

25. **neglegens**...] 'Be careless: (for a few hours) a simple citizen cease to be too anxious lest in any way the nation suffer harm.'

ODE IX.

A dialogue between two lovers, the 1st, 3rd, and 5th stanzas being spoken by the man (whom some editors amuse themselves by calling Horace), the others by the lady. The Ode is faultless in form and finish, and has found hosts of translators and imitators. It is called *carmen amoebaeum* from ἀμείβεσθαι, to converse in dialogue, cf. Theoc. 8. 31, ἀμοιβαῖα ἀοιδά: this is the only specimen in Horace, but for others see Verg. Ecl. 3 and Theoc. 8. The rule is that the second speaker in the dialogue should reply to the first in the same number of verses, and on the same or a similar subject, and also if possible shew superior force and power of expression or, as we say, 'cap' what the first speaker had said.

The Ode is best summarised by the well-known line of Terence And. 3. 3. 23,

Amantium irae amoris integratio est.

2. **potior**] 'a favoured rival.' *cervici dabat*='did fling around thy neck.'

4. **Persarum rege**] The 'Persian king' is taken as an accepted type of wealth and well-being. Cf. Od. 2. 12. 21, *quae tenuit dives Achaemenes* 'the wealth of Achaemenes' (the legendary ancestor of the Persians).

5. **non alia...arsisti**] 'thou didst burn with (love for) no other woman,' i.e. your warmest love was for me. *alia* is the simple abl. of the instrument: in the conventional language of amatory poetry, the lover is said *ardere* 'to be on fire', and the loved one is called *flamma, ignis* 'his flame': hence just as you can say *ardere igni*='to be warm with fire' you can say *ardere Lydia*='to be fired with love for Lydia.' Cf. below l. 13, and 7. 11.

7. **multi nominis**] gen. of quality; 'of high renown'. *Ilia*=Rhea Silvia, mother of Romulus.

10. **docta modos**] 'skilled in strains.' *doceo* which in the active takes two accusatives, in the passive governs an accusative of the things taught, cf. 6. 21, *motus doceri*.

citharae sciens] so *sciens pugnae*, Od. 1. 15. 24, the construction being imitated from such Greek phrases as *μάχης εὖ εἰδώς* in Homer, and see 19. 16 n.

12. **animae superstiti**] The lover speaks of Lydia as 'his life' (*anima*) just as she speaks of him as 'her darling' (*puer*), and he says 'I will not fear to die if the fates will spare my love and let her live.' For the use of *anima* cf. Od. 1. 3. 8, where Horace calls Virgil *animae dimidium meae*, also Od. 2. 17. 5; and Plautus has *anime mi, mi animule*='my darling.'

15. **bis**] For this intensification see Introduction to Ode.

18. **diductosque...**] 'and joins our severed loves with brazen yoke.' *cogo*, from *co* and *ago*, 'I bring together', is the exact opposite of *diduco*, from *dis* and *duco*, 'I lead apart'.

iugo aeneo] so Od. 1. 33. 11, *iuga aenea* (also of Venus): the metaphor of the yoke is from a pair of oxen: *aeneo*='indissoluble'.

19. **flava**] 'golden', 'golden-haired'. *excutitur*='is cast off.'

21. **sidere pulchrior**] Cf. 19. 26, *puro te similem, Telephe, Vespero*, and in Hom. Il. 6. 401 the young Astyanax is *ἐναλίγκιος ἀστέρι καλῷ*.

22. **tu**] Notice how Latin by simply bringing contrasted words into prominence avoids the use of such words as *sed, tamen, contra*, see 20. 9.

improbo] This adjective in the Latin poets must be translated in accordance with the noun it goes with: it signifies generally 'that which exceeds ordinary and reasonable limits', here therefore applied to the sea it is = 'unruly', 'violent', but Virg. G. 1. 146, *labor improbus* = 'unwearied work', G. 1. 119, *improbus anser* = 'the greedy goose,' and cf. 24. 62, *improbae divitiae* = 'restless wealth'.

Notice that Lydia cannot forgive her lover without indulging in a little sarcasm, and compare Juno's language, 3. 38.

ODE X.

This Ode is the supposed utterance of a lover who finds the door firmly fastened in his face on a wintry night. 'A barbarian, Lyce, would weep to expose me to a night like this. Listen how the wind howls again, and see how keen and sharp the frost is. Venus loves not such disdain as yours: beware lest things change with you soon: you were never born to play the part of Penelope, and, after all, though nothing can move you, neither your lover's wan cheeks nor your husband's infidelity, though you are as unbending as an oak, as unpitying as a serpent, remember that my patience is not eternal.'

1. **Tanain si biberes**] i. e. if you were a dweller by the Tanais,—a Scythian. For the form of expression, cf. Hom. Il. 2. 825, *πίνοντες ὕδωρ μέλαν Ἀισήποιο*; Od. 2. 20. 20, *Rhodanique potor;* Od. 4. 15. 21, *qui Danubium bibunt.*

2. **saevo**] 'stern': the sternness of the Scythians with regard to immorality is dwelt on at length Ode 24.

asperas] 'cruel', as being the instruments of Lyce's cruelty.

5. **audis quo...**] 'Hear you how the door rattles, how the grove...moans again with the winds?'

The sentence is not strictly accurate; *strepitus* 'a clashing' 'rattling' is hardly applicable to the sound of wind among trees, while *remugiat* could hardly apply to a door.

nemus...tecta] trees planted around and among the houses *where Lyce lived.* It is usually explained of the shrubs planted *round the Impluvium* in the centre of the Atrium, but it is hard *to understand how* these could 'moan again' with the wind.

audis...remugiat...et ut glaciet] An instance of 'zeugma' (a loose construction in which a verb is joined with two or more substantives or clauses with only one of which it is strictly appropriate), cf. Od. 1. 14, 6, *vides ut nudum latus...antennaeque gemant.*

7. **et positas...]** 'and (see you) how Juppiter with cloudless divinity freezes the fallen snow,' *puro* because frost is keenest on cloudless nights. *'Iuppiter'* = *diupater*, 'the father of the bright sky', cf. *dies, sub dio*, and see 2. 5 n.

10. **ne currente...]** 'Lest the wheel run back and the rope go with it.' Evidently a proverbial expression used of those who attempt too much. The metaphor is from a man hauling up a weight over a wheel or pulley: if he attempts to raise a weight beyond his strength, after he has raised it to a certain height, it overpowers him, the rope runs from his hands and the wheel revolves rapidly in a direction opposite to its former one.

11. **Penelopen]** 'a Penelope' or 'to be a Penelope'. The lines convey a taunt: Horace hints that Lyce was of low birth and that fine airs are out of place in one who was not born to be a fine lady. Cf. Od. 2. 4. 13—20.

14. **tinctus viola pallor]** Either 'paleness of the violet's hue', explaining *viola* as referring to the pale yellow violet, cf. Virg. Ecl. 2. 47 *pallentes violas*, or 'paleness tinged with dark,' explaining *viola* as referring to the dark violet and the whole phrase as describing the contrast between the lover's pale cheeks and the dark lines (crowsfeet) under his sunken eyes.

15. **vir Pieria...]** 'your husband smitten with a Pierian enchantress.'

pellex (from *pellicio*) is always used with direct reference to the injured wife. *Pieria* = Macedonian.

16. **supplicibus tuis parcas]** Note that this is the main sentence. The connection of thought between *parcas* and the following words seems to be: 'Pity us, for at present you are hard as oak and venomous as a viper, and that surely is not the character you would wish to have.'

19. **hoc]** deictic = 'this of mine.' Cf. ὅδε ὁ ἀνήρ = I. *aquae caelestis* = 'the rain of heaven.' *latus* is used because he had described himself as *lying* (*porrectum*) at the door.

ODE XI.

'I call upon thee, Mercury, and upon the lyre thou didst invent, by the aid of which Amphion was enabled to move even stones, to teach me a strain to which the stony-hearted Lyde may lend her ears—Lyde who is now as timid and shy as a young unbroken colt. With thy aid however, O lyre, I may move her, for thou canst work wonders, thou canst make the damned forget for a while their torments, make Tityos and Ixion smile, and the Danaids rest from their ceaseless task. For Lyde's benefit let me recount that famous story; let her hear of the punishment that has overtaken the guilty women who slew their husbands, and of the fame of Hypermnestra whose splendid falsehood saved her young husband's life at the risk of her own.'

Observe how from l. 25 Lyde, the nominal subject of the Ode, passes completely out of sight as the poet becomes absorbed in his brilliant recital of the story of the Danaids.

1. **Mercuri, nam...**] Od. 1. 10. 6, Mercury is called *curvae lyrae parens*. *nam*='for' i.e. I call on thee *for* thou didst teach Amphion to move stones and *a fortiori* canst teach me to move the stony Lyde.

te docilis magistro='an apt pupil of thy teaching.'

2. **lapides**] The stones of the walls of Thebes which came together at the sound of Amphion's lyre.

3. **testudo**] So χέλυς in Greek: the shell formed the sounding-board. For *resonare callida*='skilfully taught to re-echo', cf. 7. 25 *sciens flectere*, 24. 56 *ludere doctior*, 12. 10 *catus iaculari*. Kennedy (see Lat. Prim. § 142) calls this the prolative infinitive because it 'extends the construction of the adjective,' others the complementary or epexegetic infinitive because it completes or helps fully to explain (ἐπεξηγεῖται) the meaning of the adjective.

5. **loquax**] usually 'chattering', here='vocal'.

7. *dic*] 'utter.' Cf. 4. 1.

8. *applicet*] subj. because *quibus*=talea ut eis.

9. **equa trima**] So 15. 12, *similis ludere capreae. exsultim*='with leaps and bounds', 'frisking'. Cf. *cursim* ='with running', 'hurriedly', *tolutim*='with lifting', 'with high action' (of horses), *tractim*='with drawing or dragging', 'slowly'.

11. **nuptiarum...**] 'Ignorant of marriage and as yet too young for an eager husband.'

expers (from *ex* and *pars*)='without part' or 'share in'.

12. **cruda**, 'unripe,' is the opposite of '*matura*', 6. 21.

13. **comites**] to be taken with *ducere*='to lead in thy train.'

15. **cessit immanis...**] 'before thy bewitching sounds the door-keeper of the awful hall retired.' The references throughout the stanza are to Orpheus who not only made nature obey him (cf. Od. 1. 12. 7, *unde vocalem temere insecutae Orphea silvae...*) but relying on the power of his music went down to Tartarus to recover Eurydice.

immanis might grammatically be taken with *ianitor*, but the sense demands that it should be taken with *aulae* which must have a distinguishing adjective. *immanis* does not merely mean 'immeasurable', but also conveys the ideas of 'horrible' 'awful', so that *immanis aula* seems tolerably clear as a description of hell. *aula* by itself would have no meaning.

18. **eius**] This pronoun is only found once elsewhere in the Odes (4. 8. 18 a very doubtful passage) and is extremely rare in other poets, doubtless as being considered a somewhat weak and unemphatic pronoun. In this passage it seems to have no special force, and, the whole stanza being tedious and unpoetical, many consider it to have been interpolated by someone who supposed that the words *immanis ianitor aulae* were not sufficiently clear by themselves.

21. **quin et**] 'nay even.' So too *quin etiam: quin* in these cases introduces a fresh and usually a more forcible or wonderful statement.

voltu risit invito] 'smiled against their will,' i.e. through their anguish. *risit* is singular in accordance with Horace's almost invariable practice after a double nominative.

22. **urna**] 'the pitcher', i.e. of each of the Danaids with which they endeavoured to fill the *dolium* l. 27.

23. **dum...mulces**] 'while with the charm of song thou *didst soothe.*' *dum*='while' has such a fondness for the pre-

sent indicative that it takes it even when past time is referred to and sometimes even in oblique narration.

25. **audiat**] 'let Lyde hear of.'

26. **et inane...quae**] 'and the jar (ever) empty of water that ran to waste through the bottom, and the fate which (though) late awaits...'

inane lymphae] Adjectives which signify abundance or the opposite take a genitive.

27. **dolium** is a very large earthen jar, probably something like the jars in which olive oil is imported from Italy; see any illustrated copy of 'Ali Baba'.

pereuntis] used in the sense of 'perishing,' but also with reference to its derivation *per* and *eo* = 'running through.' For the force of *sera* see 2. 31, 32.

29. **sub Orco**] 'beneath Orcus', a slightly inaccurate phrase = 'in the world beneath'.

30. **impiae**] Notice the skill with which the poet avoids all ordinary and prosaic methods of commencing a narrative by this sudden exclamation of abhorrence.

pius is used of one who pays regard to all *natural* duties or laws (cf. 21. 4), *impius* of one who violates them.

For *nam* see 1. 1 n.

potuere...potuere] *potuere* in l. 30 seems used in its simple sense = 'had power', and in l. 31 in a somewhat rarer one = 'had the heart to'. Translate 'Impious—for what were they able more? yes impious they were able to slay.'

31. **duro**] partly in a literal sense 'hard,' partly in a metaphorical sense 'unrelenting.' Cf. 1. 45.

33. **una de...**] 'One among them all worthy of the nuptial torch was to her forsworn sire nobly false and (shall be) a maiden renowned to every age.'

face nuptiali] The bride was escorted from her old to her new home on the eve of the wedding-day by torchlight.

34. **periurum**] because he had solemnly betrothed his daughters to the sons of Aegyptus.

35. **splendide mendax**] Probably the best known instance *in Latin* of oxymoron (ὀξύμωρον, 'pointedly foolish'), the *favourite rhetorical* figure by which words of apparently op-

posite force are brought together. Cf. Soph. Ant. 74 ὅσια πανουργήσασα 'having wrought a holy crime' (said by Antigone of herself) and Tennyson (of Lancelot)

'His honour rooted in dishonour stood,
And *faith unfaithful* kept him *falsely true.*'

38. **longus somnus**] 'a lasting (i.e. never-ending) sleep.' For this use of *longus*, where we moderns with more questionable taste use such words as 'eternal,' cf. Od. 2. 16. 30, *longa Tithonum minuit senectus*, and 14. 9, *longus labor* of the punishment of the wicked.

40. **falle**] 'deceive', i.e. by escaping.

41. **quae...lacerant**] 'who like lionesses that have pounced upon bullocks are, O horror, rending each her victim.' Note the brevity and clearness of the Latin here.

45. **me...me**] Note the emphasis: 'you shall not be the victim: no, on *me*, even *me* let vengeance fall.'

47. **me vel...**] 'me let him banish with his fleet even to the furthest realms of the Numidians.' The Numidians are selected as typical savages. Under the empire *relegatio* was the technical term for the mildest form of banishment.

49. **i, pedes...et aurae**] 'Go, whither your feet and the breezes hurry you', i.e. hurry away either by land or sea.

50. **i secundo omine**] as we should say 'go and good speed to you.'

51. **et...**] 'and on my tomb engrave a lament that shall recall my memory.' Ovid Her. 14. 128 (which is well worth comparing) makes Hypermnestra actually suggest the epitaph.

Exul Hypermnestra, pretium pietatis iniquum,
Quam fratri mortem depulit, ipsa tulit.

ODE XII.

A soliloquy in which Neobule a dissatisfied and love-sick maiden—'love-sick all against her will'—laments her lot. The key-note is struck by the first word: 'Wretched are women who cannot make love as they like or even drown their sorrow *in wine as* men can without being lectured till they

frightened to death. And here are you, Neobule, quite incapable of doing wool-work or anything else, so enamoured are you with Hebrus that most accomplished cavalier.'

1. **amori dare ludum**] 'to give (free) play to love.'

2. **mala vino lavere**] 'to wash away sorrow with wine.' From his power to banish care Bacchus is constantly called *Liber* and *Lyaeus*, cf. 21. 16.

aut] 'or', i.e. in case they violate the restrictions imposed on them. *exanimari* (from *ex* and *anima*)='to be reduced to a breathless' i.e 'fainting condition'—the well-tried refuge of the weaker sex in cases of emergency.

3. **patruae verbera linguae**] 'the lashes of an uncle's tongue.' Uncles seem to have been proverbial for their power of administering lectures (cf. Sat. 2. 3. 81 *ne sis patruus mihi*); why, I know not: a similar fiction now prevails with regard to mothers-in-law.

5. **operosae Minervae studium**] 'the pursuits of industrious Minerva', e.g. the wool-work and weaving just mentioned. Minerva was the patroness of all arts and trades.

6. **Liparaei nitor Hebri**] 'the radiant beauty of Liparean Hebrus.' For the names throughout cf. 7. 23 n. Lipara was the largest of the Aeolian islands off the coast of Sicily: the adjective is chosen for its sonorous character.

7. **simul...**] explains *nitor;* his beauty is most radiant when he comes fresh from the bath after exhibiting his skill in the various games subsequently mentioned. Cf. throughout 7. 25—28 and notes, and Od. 1. 8.

unctos humeros] From Ovid Trist. 3. 12. 21,

nunc ubi perfusa est oleo labente iuventus
defessos artus Virgine tinguit aqua,

we learn that the body was anointed after exercise before bathing. Oil was also used (cf. Od. 1. 8. 8) before wrestling.

8. **Bellerophonte**] who rode the winged horse Pegasus. Notice that the final *e* is long, the form being from the Greek Βελλεροφόντης.

neque pugno...] *segni* goes with *pugno* as well as *pede:* 'never vanquished through slowness of fist or foot' i.e. invincible as a boxer and a runner.

10. **catus iaculari, celer excipere**] see 11. 4 n. per apertum='over the open country'.

11. **alto...**] 'to receive the boar (which has been) lurking in the heart of the thicket.' For *alto* many MSS. have *arto* 'dense'. *excipio* as distinguished from *capio* signifies 'to be ready to receive': it is especially used of hunters who wait for the game which is driven out of cover, and are ready to give it a warm reception.

ODE XIII.

To the fountain Bandusia. According to authorities dating from the 12th century this fountain was six miles from Venusia the birthplace of Horace, according to others it was near Horace's Sabine farm where a so called 'Fontagna degli Oratini' is still shewn.

1. **vitro**] 'crystal.' It may be doubted whether Roman 'glass' was either very bright or transparent.

2. **mero...floribus**] Varro L. L. 6. 22 tells us of a festival called Fontanalia on which wreaths were thrown into brooks and placed round wells. Among all nations sequestered fountains seem to have been held in peculiar regard and reverence as the favourite haunts of some superhuman beings, and among the Greeks and Romans each stream or river was supposed to have a deity of its own. Cf. Plat. Phaedrus 230 B, where close to a πηγὴ χαριεστάτη is Νυμφῶν τέ τινων καὶ Ἀχελῴου ἱερόν, and 'every schoolboy' will remember Macaulay's lines:

> 'O Tiber, father Tiber
> To whom the Romans pray.'

4. **cui frons...**] 'for which its forehead just swelling with young horns marks out a career of love and combat.'

6. **frustra**] so too 7. 21. The nom. to *inficiet* is *haedus* understood, and with this nominative *suboles* l. 8 is in apposition.

Between *gelidos* and *rubro* there is, as Wickham well points out, a double antithesis though only one adj. is placed with each substantive. The cold clear water is opposed to the warm red blood.

9. **te flagrantis...**] 'thee the fierce season of the raging *dogstar has no* power to touch.'

13. **fies nobilium...**] 'thou too shalt be reckoned among famous fountains when I tell of the oak that overhangs...'

Such 'famous fountains' were Castalia, Dirce, Hippocrene.

15. **loquaces**] 'babbling'.

ODE XIV.

'Caesar, whom but now we spoke of as engaged in a glorious but hazardous campaign, is returning from Spain in triumph. Let his wife go forth duly to meet him and his sister, and let all the wives and mothers of Rome accompany them. Meanwhile I will employ the peace and security Caesar has won for us by having a small festival of my own. Quick, slave, bring unguents, flowers and the oldest wine. Go too invite Neaera, but if the porter makes much ado about letting you in,—come back: I am getting old and not inclined to put myself out for anybody'.

1. **Herculis**] Hercules is one of Horace's stock types of beneficent virtue ultimately deified, cf. 3. 9. He was specially connected with Spain as having brought away the oxen of Geryones and set up the famous 'Pillars of Hercules'.

plebs] from *pleo*, *plenus*, 'those who fill up', 'the multitude', originally signified those who had no civil rights, the lower orders: it here however seems to be used=*populus*, 'the nation'.

2. **morte**] 'to have sought the laurels death alone can buy.' More precisely he ought to have said 'the risk of death' instead of 'death'.

5. **unico...**] 'Let the wife whose pride is in her peerless consort advance having sacrificed with due rites.'

mulier might be taken generally='any woman', 'wives', if it were not for the special reference contained in '*soror*' below, which makes it clear that '*mulier*'=Livia.

6. **iustis operata sacris**] *operari* is used not only in a general sense='to perform', but in a special sense 'to perform *what is* due to the gods', i.e. to sacrifice. It takes after it an *abl. of the instrument*; so too *facere* is used (and θέζειν), cf. *Virg. E. 3. 77 cum faciam vitulâ*, 'when I sacrifice with a calf'.

7. **soror**] Octavia, the widow of Antony. The original name of Augustus was C. Octavius, then, after his adoption by Julius Caesar, C. Julius Caesar Octavianus.

8. **supplice vitta**] The *vitta* was ordinarily worn by free-born maids and matrons. Here however the reference is to a special *vitta* of wool worn during the performance of religious rites: in the *ἱκέτιδες* (Suppliants, cf. *supplice*) of Aeschylus the chorus carry *ἐριοστέπτους κλάδους*, 'wool-wreathed branches'.

9. **nuper sospitum**] These words supply the reason for the mothers' thanksgiving.

10. **et puellae...**] 'and young girls who have but lately had knowledge of wedlock, refrain from ill-omened words.' For *male ominatis parcite verbis* cf. 1. 2 n.

The hiatus between *male* and *ominatis* is without parallel. Good MSS. give *nominatis*, and possibly Horace wrote *male inominatis*, *male* with adjectives having a *bad* sense intensifying that sense.

17. **puer**] The regular word in addressing a slave; *παῖ*.

18. **cadum Marsi memorem duelli**] For the keeping of wine cf. 8. 12 n. The Marsian war (otherwise called the Italian or Social war) was undertaken by the principal Italian nations to assert their right to the Roman franchise: it was called Marsian because the Marsians were the bravest (cf. 5. 9) and most important of the confederates. For the form '*duelli*' cf. 5. 38 n.

19. **Spartacum...**] 'if by any means (*quā*) a jar has been able to escape the roaming Spartacus.' Spartacus was the leader in the Servile war, B.C. 73—71: this incidental allusion shews the extent of the ravages he committed.

21. **dic et...**] 'bid too the clear-voiced Neaera hasten.' Verbs of commanding, begging, wishing take a subjunctive, e.g. *fac eas*, *cura valeas*, *velim facias*, &c.

25. **lenit...**] 'whitening hairs tame the passions (once) eager for...' Horace was born B.C. 65. In Epist. I. 20. 24 he alludes to his baldness and temper, describing himself as

> *Corporis exigui*, praecanum, *solibus aptum*,
> Irasci celerem *tamen ut placabilis essem.*

27. **calidus iuventa**] 'in the heat of youth.' L. Munatius Plancus was consul B.C. 42.

ODE XV.

To the elderly Chloris who retains the caprices without the charms of her youth.

1. **pauperis**] gives an additional reason for her being staid and sober.

2. **nequitiae**] see 4. 78, 'profligacy.' *famosis*, in a bad sense 'notorious'.

4. **maturo...**] 'cease, daily nearer to a ripe death, to sport amid young girls.' The force of the comparative *propior* seems to be to remind her that death is not only already *near* but continually becoming *nearer*. *maturum funus* is the opposite of what we term a 'premature death'.

6. **et stellis...**] This line illustrates the preceding one: an old woman among young girls mars the effect, as a mist veils the pure lustre (*candidis*) of the stars.

7. **non, si...**] The construction is *si quid P. satis* (*decet*), *non et te, Chlori,* (*satis*) *decet*.

9. **expugnat**] 'storms'.

10. **pulso...**] 'Like a Thyiad maddened with clashing timbrel.'

12. **capreae**] 'a young roe.' For the comparison cf. 11. 9.

13. **lanae**] The spinning and weaving of wool (*lanificium*) was held to be the fitting employment of decorous Roman matrons: Orelli on 3. 5 quotes a charming inscription on a certain Murdia, where it is ranked side by side with the highest virtues: the list is curious; 'in goodness, modesty, obedience, wool-making (*probitate, pudicitia, obsequio, lanificio*), she was the equal of any of her sex.'

14. Luceria is in Apulia: it is called *nobilem* on account of its wool.

15. **purpureus**] 'bright', or possibly 'purple'. The ancient *purpura* had two characteristics: (1) its deep colour—the colour of clotted blood, (2) its peculiar sheen or brilliancy: the adj. *purpureus* is often used of anything of whatever colour which possessed a similar sheen to purple, so Od. 4. 1. 10, *purpurei olores*, 'brightly-gleaming swans', and Virg. Aen. 6. 641, *lumine purpureo*.

16. **nec poti...**] 'nor jars drained to the dregs, old hag that you are.' *vetulam* is in apposition with *te*.

ODE XVI.

In praise of contentment. 'Gold is all-powerful: it baffled Acrisius, it makes its way everywhere, it caused the destruction of Amphiaraus, it opened the gates of cities for Philip of Macedon. And yet increase of wealth means increase of care. I am right, Maecenas, in following your example and not seeking to tower above my fellows. I join the ranks of the contented and am more proud in the ownership of my charming Sabine farm than if I owned the most valuable estates. For, though I am in humble, I am not in straitened circumstances: and to want little is the greatest wealth, the greatest boon Heaven can bestow.'

2. **robustae**] in connection with *aenea*='oaken', from *robur*, 'oak-wood'. *vigilum...*='the watch-dog's surly guard.'

3. **munierant**] 'had protected', i.e. 'would certainly have protected.' The indicative can be used in a hypothetical sentence where it is intended to express that something would *with certainty* have taken place but for something else having happened. Cf. Od. 2. 17. 28, *sustulerat...nisi levasset*.

6. **pavidum**] because an oracle had declared that Danae's son should slay him.

7. **risissent, fore enim...**] 'laughed at Acrisius, for (they said to themselves) that the way would be safe and open when the god was changed to gold.'

The transition to *oratio obliqua* at *fore* marks clearly in the Latin that what follows represents the thoughts or words of Jupiter and Venus, it being the Latin idiom when passing to *oratio obliqua* not to use any introductory words, such as 'he said', 'he thought', or the like, the change of construction indicating with sufficient clearness the introduction of reported matter.

8. **converso...deo**] Horace gives a half humorous, half rationalistic interpretation of the legend of Jupiter descending *in a shower of* gold.

9. **per medios...**] i.e. it can penetrate a palace; so *perrumpere saxa* of breaking into a fortress.

amat = φιλεῖ, 'loves to', 'is wont'.

11. **concidit...**] Polynices bribed Eriphyle to induce her husband Amphiaraus to accompany the expedition of the Seven against Thebes, in which he perished.

Notice in ll. 9—16 how the connection of thought is kept up by placing emphatic and guiding words in prominent positions, e.g. *aurum, concidit, lucrum, diffidit, subruit, muneribus, munera*, all of which either refer to 'gold' or the 'power of gold'. For the use of *muneribus, munera* see 2. 13 n.

14. **vir Macedo**] Philip II., father of Alexander the Great, reigned B. C. 359—336. He is reported to have said that no fortress was impregnable up to which an ass laden with gold could be driven (Cic. ad Att. 1. 16). His bribery of Greek statesmen is the constant theme of the warnings and invectives of Demosthenes.

urbium, e. g. Potidaea, Olynthus, Amphipolis; *reges*, e.g. Cersobleptes king of the Thracians. *subruit* = 'undermined'.

16. **saevos...**] 'the bluff sea-captain' whom Horace has in mind is said to be Menas, who was admiral of Sextus Pompeius (B. C. 39—36) and twice deserted him.

18. **malorumque fames**] 'and the hunger for more'; different from *cura* = anxiety about losing what we have. For *fames* cf. Virg. Aen. 3. 57, *auri sacra fames*.

iure...] 'rightly have I shrunk from exalting myself before the world's gaze.'

19. **tollere verticem** is a favourite phrase with Horace to express ostentatious pride. Cf. Od. 1. 18. 15, *tollens vacuum plus nimio Gloria verticem*. *conspicuum* is proleptic.

20. **equitum decus**] Very emphatic. Maecenas consistently preferred the reality of influence at the court of Augustus to the possession of splendid and empty titles, and remained through life a simple *eques*. Horace therefore by adding these two words skilfully suggests that he is only imitating the wise example of his benefactor. Cf. Od. 1. 20. 5, *care, Maecenas, eques*.

22. **nil cupientium...**] Horace speaks of the contented (*nil cupientium*) and the avaricious (*divitum*) as divided into two 'camps' or 'factions' (*castra, partes*), and says he means to be 'a deserter' from the one and go 'empty-handed' to the

other. The metaphor must not be pressed too closely: when Horace calls himself 'a deserter from the rich' he does not imply that he had ever been rich.

25. **contemptae...**] 'more proud in the ownership of a despised farm.' The farm is not of course despicable in his eyes but in those of the avaricious men he has just condemned.

splendidior] exactly means the same as the slang phrase 'feeling myself a greater swell'. Cf. *splendet*, 3. 25.

26. **quidquid arat**] 'whatever the Apulian ploughs'=the produce of his plough; the construction is *occultare* (*id*) *quidquid arat*. The final syllable of *arāt* is lengthened, a strong accent falling on it metrically (cf. Od. 1. 3. 36, 2. 13. 16 and 3. 24. 5) and partly owing to the division of the verse at the place (cf. 5. 17 *perirēt* where there is no strong accent on the syllable).

27. **occultare dicerer**] not merely=*occultarem* 'hoarded', but='had the reputation of hoarding': he is speaking not merely of a wealthy man but of one whose wealth is such as to be the subject of general rumour.

28. **inter opes inops**] *opes* to be taken literally, *inops* metaphorically, 'a beggar' as regards the possession of that contentment which is alone true riches. For the oxymoron cf. 11. 35.

30. **et segetis...**] '(these) and a harvest that never fails its promise are a happier lot unknown to the brilliant lord of fertile Africa.'

fallit] is, according to Horace's practice, in the singular after *fides* with which *beatior* also agrees, though both words apply equally to *purae...paucorum: fallit beatior* would be in Greek λανθάνει οὖσα ὀλβιωτέρα, the non-existence of a present part. of the verb 'to be' making Latin somewhat less clear in such cases; the literal rendering is 'escapes his notice (being) happier in its lot.'

For *segetis fides* cf. 1. 30 n. Africa was one of the principal districts on which Rome relied for its supplies of corn.

33. **Calabrae**] Od. 2. 6. 14. Horace says that the honey produced near Tarentum rivals that of Hymettus (*non Hymetto mella decedunt*).

34. **Laestrygonia**] Lamus king of the Laestrygones is said to have founded Formiae. See next Ode.

35. **languescit**] 'grows mellow.' pinguia='rich', 'thick'.

37. **importuna pauperies**] *pauperies* (see 2. 1 n.) by itself does not mean 'poverty', but 'humble circumstances'; when however your circumstances get to be so humble that they are continually causing you annoyances and vexations, then you have *importuna pauperies* 'the worry of not having enough', which is exactly what H. says he is free from. He would have called himself 'poor' *pauper*, but with him *pauperies* was not *importuna*.

39. **contracto...porrigam**] Notice the rhetorical effect of the apparent opposites 'by contracting...I shall extend'. For the sentiment cf. the proverb *magnum vectigal est parsimonia*, and also—noting the difference—1 Tim. 6. 6, ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.

41. **quam si...**] 'than if I made the Mygdonian plains one unbroken estate with the kingdom of A.' *continuare* is 'to make continuous' or 'unbroken' (*continuus*='holding on to each other'); hence, when a person makes two adjacent estates into one, he is said *continuare* 'to extend the one with the other'; so here Horace speaks of 'extending the kingdom of A. with, i.e. by adding to it, the M. fields.' Cf. Livy 34. 4, *cupido agros continuandi*.

Alyattes was son of Croesus. Horace forms the gen. as from Alyattëus, Ἀλυάττευς.

43. **bene est, cui**]=*bene est ei, cui* 'well is it with him to whom Providence....'

ODE XVII.

'Aelius, thou descendant of old Lamus (for your ancestors the Lamiae are said to have received their name from that old king who founded Formiae), to-morrow the raven predicts we shall have a storm, so get in some dry wood at once and make ready for enjoying the day in the house.'

L. Aelius Lamia was *praefectus urbi* B. C. 32, and Ode 1. 26 is also addressed to him. No doubt the family laid claim to a descent from the Lamus mentioned by Homer Od. 10. 81, ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον | Τηλεπυλὸν Λαιστρυγονίην. Such claims to connection with prehistoric heroes were common, cf. the alleged descent of the gens *Julia* from *Iulus, and see* Virg. Aen. 5. 117—124. The Lamiae are spoken

of by Juvenal, 4. 154 (*hoc nocuit Lamiarum caede madenti*) in a way which shews that the family was considered a very distinguished one: the long parenthesis therefore (ll. 2—9) referring to the birth of Lamia seems perfectly natural, especially in an Ode which is obviously purely complimentary, the rest of it merely supplying an imaginary reason for addressing Lamia at all.

2. **hinc**] *a Lamo*, 'from him'; so *unde* frequently='from whom'. Cf. Od. 1. 12. 17.

et priores...et nepotum] Orelli seems right in saying that *priores* refers to the prehistoric Lamiae, whose existence would have to be inferred to fill up the gap between Lamus and the first of their descendants (*nepotum*) whose name was to be found in historic records (*memores fastos*): *priores* therefore='the earlier'. The word *fasti* would apply either to public or private records such as genealogies and the like.

5. **ducis**] 'derive': the word is strictly used of drawing out a *thread*, here of drawing out his *line* of ancestry.

7. **et innantem...**] 'and to have possessed the Liris where it floats amid the coasts of Marica, lords of a broad domain.' The Liris (Garigliano) flows into the sea through the marshes of Minturnae; it is to these marshes that Horace refers as *Maricae littora*, Marica being a local goddess, and the Liris being admirably described as 'floating amid them' because of its slow lazy movement through the level marshy district. Cf. Od. 1. 31. 7, *nec rura quae Liris quieta | mordet aqua, taciturnus amnis.*

9. **late tyrannus**] An adverb may qualify a noun when the noun has, as here, a strong verbal force='widely ruling'. Cf. Virg. Aen. 1. 21, *populum late regem=late regentem.*

follis nemus...sternet] 'will strew the grove with leaves.'

10. **inutili**] Added to make clearer the contrast between the cheerlessness out of doors and the good cheer within. *vilior alga* was proverbial, cf. Sat. 2. 5. 8. Virg. Ecl. 7. 42.

12. **augur**] From *avis* and *gar* the root of *garrio*, γηρύω, 'to cry',='one who prophesies from the utterance of birds'. Here the raven is called *augur* as giving the 'augury'. Cf. 27. 10.

13. **annosa**] According to a fragment of Hesiod, ἐννέα τοι ζώει γενεὰς λακερύζα κορώνη | ἀνδρῶν ἡβώντων.

dum potis] sc. *est* 'while it is possible.' *potis* is an indeclinable adjective found in Virg. and Lucr.: most MSS. give '*potes*,' but perhaps the rarer word is most likely to be right, as being less probably a copyist's alteration.

14. **Genium mero curabis**] 'you shall refresh (or 'cheer') your soul with wine.' Such phrases as *se, se ipsum, corpus, cutem, pelliculam curare* are common, and always imply 'taking considerable or special care of' the thing mentioned, especially in the way of procuring enjoyment: Horace invents the phrase *genium curare* on the analogy of these. *Genius* is a sort of spiritual 'second self' which is born (cf. *gigno, genitus*) and perishes along with each of us, and shares all our joys and sorrows.

15. **porco bimestri**] 'a sucking-pig.' For the dish see Lamb, Essays of Elia.

16. **operum solutis**] 'taking holiday from work.' By an extension of the use of the partitive genitive adjectives or words implying 'freedom' or 'cessation' from anything are allowed to take a genitive. Cf. 27. 69; see Lat. Prim. § 135.

ODE XVIII.

An Ode to Faunus as the god of the country, praying that he will protect the poet who reverences him, and describing the celebration of his festival.

4. **alumnis**] 'nurslings', 'the young of the flocks'. *alumnus* is really the present participle passive of *alo*, the termination being the same which appears in Gk. as *-όμενος*, cf. *Vertumnus*.

5. **si**...] 'if at the year's fulfilment a tender kid is sacrificed (to thee)...' The use of *si* is common in supplication; the favour is only asked *if* something has been done to deserve it, *si* however expressing no real doubt, but it rather being assumed that something has been so done.

pleno anno, when the full time year by year comes round for thy festival. cf. 22. 6, *per exactos annos*.

si must be repeated before both *desunt* and *fumat*.

7. **craterae**] dat. in agreement with sodali, the bowl being called 'Venus' mate'. The forms cratera, ae, fem.

and *crater, is*, masc. are both found, the Gk. being *κρητήρ κρητῆρος*, (from *κεράννυμι*,) = 'a mixing bowl'.

10. **tibi**] 'in thine honour', so too l. 14.

13. **inter audaces...**] The introduction of the miraculous element here into the account of the village festivities seems to us inharmonious, but perhaps Horace is reproducing a belief or saying current among country people about the festival.

14. **spargit...**] For the leaves falling in December, cf. Epod. 11. 5, *December...silvis honorem decutit.*

15. **gaudet...**] 'the delver delights to have thrice stamped on his foe the earth.'

Ter because there was a triple beat in the dance. Cf. Od. 4. 1. 28, *in morem Salium ter quatient humum.*

ODE XIX.

An Ode written on Murena being elected an Augur. It is assumed that a feast is to be given, and that Telephus has been elected to be 'master of the feast': Horace begins by reproaching him with discussing curious antiquarian points and saying not a word about arrangements for the banquet (ll. 1—8), and then by a sudden dramatic change plunges into an account of the feast, 'What ho! slave, fill up to the health of the new augur. There are various rules for drinking; we may drink much or little. (To-night however we know what we will do, for) we mean to have a rouse: strike up the music, scatter roses, let the neighbours hear the riot, while Rhode is by your side, Telephus, and Glycera by mine.'

Murena is probably the same man to whom Od. 2. 10 is addressed: his full name was A. Terentius Varro Murena and his sister Terentia was wife of Maecenas. He joined the conspiracy of Fannius Caepio, B. C. 22, and was put to death.

3. **genus Aeaci**] 'the family of Aeacus'; Zeus, Aeacus, Peleus, Achilles, Neoptolemus is the list.

4. **narras...taces**] Notice the two contrasted clauses put side by side without any adversative particle such as 'but'.

sacro Ilio] The *Ἴλιος ἱρή* of Homer.

5. **Chium**] Of the Greek wines imported by the Romans the Chian and Lesbian were most celebrated. Cf. Epod. 9. 34, *et Chia vina aut Lesbia.*

6. **mercemur**] 'we are to buy': the direct question, which is represented by *mercemur* in indirect question, may have been either *mercamur?* or *mercemur?* Either would be correct, but the latter more usual. Cf. *caream*, l. 8.

Notice that the verb is in the plural: the feast is to be a δεῖπνον ἀπὸ συμβολῶν where everyone contributed his portion, 'paid his shot'; one would pay for the wine, one would provide baths, another lend his house, and so on.

quis aquam...] 'who warms the bath': a hot bath was frequently taken before dinner.

7. **quota**] sc. *horâ*, 'at what hour': the usual hour for dinner was the ninth.

8. **Paelignis frigoribus**] 'Pelignian cold,' i. e. such as was common in that mountainous country.

taces is parallel to and contrasted with **narras**, l. 3, and is the main sentence to which the indirect questions which have preceded are subordinate. The single word in contrast to the seven preceding lines is very effective: its position heightens the effect. 'About all these things—not a word.'

9. **lunae...puer**] 'Fill up, slave, to the moon.' *lunae* is probably a variety of the ordinary possessive genitive, the word *vinum* being understood, 'pour out wine of the new moon' meaning 'pour out wine to be drunk in honour of the new moon.' Cf. 8. 13, *sume...cyathos amici sospitis*, 'take cups of your friend's safety'='take cups in honour of your friend's safety,' cf. Theoc. 14. 18, ἐπιχεῖσθαι ἄκρατον ὥτινος ἤθελ' ἕκαστος, 'to pour in wine of whomever each wished,' i. e. 'in honour of whomever....'

10. **auguris**] for derivation see 17. 12; they formed a *collegium* or 'guild.'

11. **tribus aut novem**...] 'with three or nine ladles are the cups mingled appropriately'—appropriately that is to the number of the Graces or the Muses as is immediately explained in the next lines.

The lines state what makes a good 'cup' or 'bumper' to *drink to each of the* toasts just mentioned. The vates *attonitus will ask for nine cyathi* to be poured into his goblet: the more *peaceful follower* of the Graces will be content with three.

14. **attonitus vates**] 'a frenzied bard.' For Bacchus in connection with poetic inspiration, see 8. 7 n.

16. **rixarum metuens**] cf. 24. 22, *metuens alterius viri* = 'fearful of'. This gen. is very common with pres. participles used adjectively, e.g. *sciens, patiens, amans, appetens.*

18. **insanire iuvat**] For the connection of thought see Introduction; 'it is our pleasure to hold mad revel'.

Berecyntiae tibiae] Berecyntus was a mountain in Phrygia on which Cybele was worshipped; in her orgiastic rites, which were well known at Rome, the exciting music of the pipe was especially used.

20. **pendet**] 'hangs', i.e. idle, on its peg.

22. **audiat...**] 'let the churl Lycus hear our mad uproar.'

24. **et vicina...**] 'and our fair neighbour ill-fitted for aged Lycus.' It would seem that Lycus had a wife who was young and pretty, and who, Horace suggests, will be as much amused with overhearing them as Lycus will be annoyed.

25. **spissa...**] 'Thee bright with clustering locks, thee Telephus beautiful as the pure star of evening.' Notice the repetition of *Lycus—Lyco* to express contempt, and of *te...te* to express admiration, and see 3. 18 n.

26. **tempestiva**] lit. 'seasonable,' i. e. suited to you by her youth (cf. on the other hand *non habilis*) and inferentially by her charms. *lentus* = 'slow-consuming'.

ODE XX.

To Pyrrhus who had carried off the beautiful Nearchus from his love. 'Pyrrhus, you are carrying off her cubs from a lioness. Soon will she come in pursuit and the combat over the prey be fierce. Meantime he, for whose sake you both make ready to battle, stands carelessly by indifferent to everything but his own beauty.'

3. **post paullo**] = 'after by a little', 'very soon'.

5. **cum...Nearchum**] Notice the simplicity and strength of these two lines, expressive of the ease and power with which she advances.

7. **grande certamen**] 'a cognate accusative characterising the action of the last sentence by giving its result,' Wickham. 'She comes to reseek Nearchus (a coming, which involves, or is identical with) a mighty combat.' Cf. Virg. Aen. 6. 222, *pars ingenti subiere feretro, triste ministerium* 'some supported the bier—sad office.' The construction is well known in Greek as 'the accusative in apposition to the sentence', e.g. Ἑλένην κτάνωμεν, Μενελέῳ λύπην πικράν, 'let us kill Helen (a killing, which will be) a bitter grief to Menelaus'.

grande...] 'a mighty contest whether the prize fall to thee or rather to her.' *utrum* is to be supplied before *tibi;* it is frequently omitted. *cedere* with the dative has very commonly the sense of 'coming into a person's possession', 'falling to his share'. *maior* is used somewhat loosely, but perfectly clearly; the literal rendering 'whether more of the prize pass to thee or her', is of course impossible.

9. **interim, dum...**] Note carefully that *dum* goes with both the contrasted clauses *tu promis* and *haec acuit, fertur* being the main verb. In Latin (see 19. 3. n.) contrasted clauses being simply put side by side often cause difficulty to beginners, though here the contrast is made comparatively clear by the addition of the pronouns *tu, haec;* in Greek it would be still clearer, for we should have σὺ μὲν and ἐκείνη δέ: in English we must insert a word; 'meantime, while you take out...(and) she whets her dreadful fangs, the judge of the combat is said....'

Note also the skill in word-painting with which Horace almost brings before our eyes this group of three figures, the combatants on either side in the foreground, Nearchus behind in the centre.

11. **nudo**] pictorial. *palmam*, i.e. the prize of victory; a branch of palm was carried by victors in the Grecian games, and the custom was introduced at Rome, B. C. 290.

15. **qualis**] 'such as,' i.e. 'beautiful as.' For Nireus see Il. 2. 673.

> Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
> τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.

aquosa] The Homeric πολυπίδαξ, Tennyson's 'many-fountained'.

16. ***raptus***] 'the youth carried off', i. e. Ganymedes.

ODE XXI.

An Ode supposed to be addressed to an amphora on the occasion of the poet's entertaining Corvinus. 'Come down, thou flagon, that art of the same age with myself; to-day the visit of Corvinus bids us produce our mellower vintages. Philosopher though he be he will not despise thee: even ancient Cato's sternness warmed with wine. Thou dost arouse the wits, thou dost bring to light hidden wisdom, thou dost give hope to the anxious and strength to the weak: with thy aid the feast shall last till dawn.'

M. Valerius Messala Corvinus fought with Brutus and Cassius at Philippi, B. C. 42, and subsequently joined Antony, but about B. C. 36 went over to Augustus. He was distinguished as an orator and author, and was, along with Maecenas and Pollio, one of the chief patrons of literature.

1. **o nata...**] For the method of marking the age of wine see 8. 10—12 notes. Horace was born B. C. 65, the consul referred to being L. Manlius Torquatus, cf. Epod. 13. 6, *tu vina Torquato move | consule pressa meo.*

2. **seu...sive...seu...seu**] Before he produces the amphora, Horace muses half philosophically, half humorously, over the undefined potency for good or evil that lurks within it.

4. **pia testa**] For *pius* see 11. 30 n. Observe carefully the position of the two words between *facilem* and *somnum*, and the subtle humour of the epithet at once appears: then and then only does the wine-jar fulfil the natural duty or law of its being (this being the exact meaning of *pius*) when it brings easy and peaceful slumber.

5. **quocunque...**] 'on whatever account thou guardest the choice Massic.' These words sum up the various possibilities of ll. 2—4, preparatory to the introduction of the main verb.

quocunque nomine cannot be taken as referring to the name of the consul stamped on the jar, as that has been mentioned l. 1, nor to the name of the wine, as it is specially called *'Massio': it* is imperative therefore to take the words in the

somewhat unusual sense of 'on whatever account', 'for whatever purpose'. As in a ledger the name of the person whose 'account' follows is placed at the head of each page, *nomen* is frequently used for 'an account'; then it is used more generally of the 'account' in which anything is held, the 'purpose' or 'object' it is considered to serve, especially in the phrase *eo nomine*, e.g. Cic. ad Div. 14. 3, *eo nomine sum Dyrrhachii...ut audiam* 'on purpose that I may hear'.

7. **descende**] From the *apotheca*, see 8. 10 n. For *languidiora* cf. *languescit*, 16. 35.

8. **promo**='I bring forth', so *de-mo*, 'I take off', *co-mo*, 'I put together', *su-mo* 'I put apart'.

9. **quamquam...**] 'steeped though he be in Socratic lore.' *madet* is used intentionally, *madere* and *madidus* being constantly used of drunkenness. *Socratici sermones* specially refers to the dialogues of Plato, but also has the general meaning of 'philosophic arguments' of the sort to which Socrates gave the first impetus.

10. **horridus**] 'like a boor' or 'churl': the word also recalls the 'ragged', 'unkempt' appearance ostentatiously affected by many philosophers then as now.

11. **prisci**] 'ancient', not so much because of his actual antiquity (he died B. C. 149) as because of his life-long battle on behalf of ancient manners, ancient customs, in fact everything that aided to form the ancient Roman 'manliness' (see *virtus*, l. 12). *priscus* nearly always has the double meaning 'ancient and venerable': the person or thing to which it is applied must belong to the '*good old* times'.

13. **lene tormentum**] Oxymoron, 'thou dost gently apply the rack to wits usually unyielding.'

tormentum] (from *torqueo*), 'the twisting thing,' 'the rack,' that which makes the unwilling speak. *ingenium durum* is the opposite of *ingenium facile et copiosum* (Quint. 10. 1. 128).

15. **curas et...**] Wickham rightly calls attention to the fact that Lyaeus (λύαιος, λύω, *solvo*) is 'the god who gives freedom,' and says that therefore the whole sentence is=*arcana consilia retegendo curas solvis*, explaining that 'as cares seem heavy when brooded over so they seem subjects for mirth when *discussed over* wine.'

18. **viresque et addis...**] *que* joins the two clauses, et *the two nouns vires* and *cornua*. The horn being the sym-

bol of strength, *vires* and *cornua* are almost synonymous. Cf. for the phrase Ovid A. A. 1. 1. 239, *tunc pauper cornua sumit*, and 1 Sam. 2. 1, 'mine horn is exalted in the Lord'.

19. **neque iratos**...] 'trembling neither at the angry diadems of kings.' Note the Hypallage and cf. 1. 42 n. *apex* is strictly the pointed top of a flamen's cap. It is here however (cf. Od. 1. 34. 14) used as = *tiara* or *diadema*, something worn as a token of kingly power: the Romans having abolished kings had no native word for a 'kingly crown'.

21. **te**...] 'thee Liber and, if she come gladly, Venus, and the Graces loath to undo their bond, and living lanterns shall lead on until...'

solvere is the epexegetic inf. after *segnes*, see 11. 3 n. The Graces are represented as sisters who never separate. For *vivae* cf. *vigiles lucernae*, 8. 14.

ODE XXII.

A poetical inscription to be placed on a pine overhanging his Sabine homestead which he dedicates to Diana with the promise of a yearly sacrifice.

2. **quae**...] 'thou that thrice summoned dost hearken to women in their travail and save from death.'

The invocation of Diana (Ἀρτεμις) as the goddess who saves women in childbirth is Greek: the Romans usually invoked Juno Lucina.

4. **diva triformis**] In heaven Luna, on earth Diana, in hell Hecate. Diana was originally the feminine counterpart of the male divinity Dianus or Janus, the pair appearing under many synonyms, Phoebus and Phoebe, Sol and Luna, Apollo and Diana.

5. **tua**] predicative: 'let the pine be thine.'

6. **per exactos annos**] Cf. 18. 5 n.

quam...donem] 'so that I may present it', in connection with *tua esto*.

7. **obliquum meditantis ictum**] 'practising its sidelong blow': the boar is a young one just trying its powers. *meditor* = *μελετάω*. Boars strike with their tusks from the side. Cf. *Hom. δοχμῷ ἀλσσοντε*, 'rushing sideways', of two boars.

ODE XXIII.

'Pray on the new moon, Phidyle, and offer your simple sacrifices to the Lares, and then all shall be well with your farm. Costly and numerous victims are for priestly rites: they have nothing to do with you and your humble worship of the gods.'

Phidyle (cf. *φείδεσθαι*) is taken as the type of a 'thrifty' country housewife.

1. **caelo...**] 'if you shall have raised towards heaven upturned hands.' The most ancient, and perhaps most natural, attitude of prayer was standing with hands uplifted and upturned to heaven. Cf. Il. 8. 177, *λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἄνεσχον*, Virg. Aen. 4. 205, *Iovem manibus supplex orasse supinis*, 1 Tim. 2. 8, I will therefore that men pray everywhere, *lifting up holy hands*.

For *caelo*='heavenwards' cf. Virg. Aen. 5. 451, *it clamor caelo*.

2. **nascente Luna**] For the celebration of the day of the new moon, *νουμηνία*, cf. 1 Sam. 20. 5, 1 Chron. 23. 31.

3. **horna fruge**] 'with this year's corn': *hornus*=*horinus ὥρινος*: an offering of the firstfruits of the harvest is meant.

5. **pestilentem Africum**] 'the deadly African wind.' The reference is to the hot Sirocco wind which blows from the deserts of Africa in the autumn, and renders that period of the year especially unhealthy. Sat. 2. 6. 18, *plumbeus Auster | Auctumnusque gravis Libitinae quaestus acerbae*.

For **sentiet**='feel to its cost,' see 5. 36. n.

6. **sterilem rubiginem**] 'the blighting mildew.'

7. **alumni**] See 18. 4. n.

8. **pomifero...**] 'the sickly season when autumn yields her fruits,' see l. 5 n.

pomifer annus=autumn, as Epod. 2. 29, *a. hibernus*=winter, Virg. Aen. 6. 311, *frigidus a.*=the cold portion of the year.

9. ***devota***]='doomed,' i. e. destined for sacrifice.

13. ***cervice***] 'with blood from its neck.'

14. **tentare**] 'to besiege,' 'attack,' as though the favour of the gods were only to be won with effort and expense. So too Od. 2. 18. 12, *deos lacesso*. Translate: 'You have no need to besiege (heaven) with sacrifice of many sheep, you who crown your tiny gods with rosemary.' *parvos deos=parva deorum simulacra*, and though no doubt in strict grammar the words are governed by both *tentare* and *coronantem*, yet they really only go with *coronantem, deos* alone being mentally supplied after *tentare*.

There are two possible ways of taking this passage:

17. **immunis**...] (1) With Wickham and others, to make *sumptuosâ* an abl. 'Though your hand...held no gift, it has appeased the Penates with meal and crackling salt, and would please no more (*non blandior=non blandior futura*) with a costly victim.'

The objection to this rendering is that,

as *non blandior molliet* can only='*will* not be more pleasing when it shall appease'

and *non blandior molliret* ,, ,, ='*would* not be more pleasing if it should appease'

so *non blandior mollivit* ,, ,, ='*was* not more pleasing when it did appease.'

(2) With Bentley and Nauck to take *sumptuosa* as nom. 'Though....gift, yet not more persuasively has a costly victim appeased the Penates than your duteous meal and crackling salt.'

The objection is the short *a* in *sumptuosa*. Alcaeus admitted a short syllable in that position; Horace does not except in the case of the 3rd sing. of verbs (cf. 5. 17). The line is however faultless to the ear.

immunis is only used by Horace twice elsewhere without a gen. (Od. 4. 12. 23, Epist. 1. 14. 33, *immunem Cinarae placuisse rapaci*) and in both places as here with reference to its derivation='without a gift'. The *mola salsa* Phidyle offers was only a sign of worship not a 'gift' or vain oblation.

Orelli renders *immunis* 'guiltless', but that would need *immunis scelerum*.

20. **farre pio et saliente mica**] i.e. the *mola salsa*, a mixture of meal and salt either sprinkled on the head of the victim or offered, as here, by itself on the altar. '*mica*' is a 'grain' or 'crumb' of anything, here of salt, as every Roman who had seen the *mola salsa* would at once understand; *saliente*= 'sputtering' or 'crackling', i.e. when thrown on the fire.

ODE XXIV.

'Wealth and palaces avail nothing; when once inevitable Fate dooms thee, thou canst not escape death. Far better (than our luxury and license) the life of the wild nomads, simple it is true but virtuous and pure. Whoever would save Rome must have the courage to curb the license of the day and so win fame for after ages, since in his own age alas he will not, for we hate merit. Nor will words avail; stern and strong repression is needed now, when men scour the world for wealth, when poverty is great disgrace to be avoided by any means, even by guilt. O let us dedicate to heaven or fling into the sea our gems and jewels and gold; let us root out the evil, and begin by training the rising generation more roughly than we do now, when the noble youth is more at home with the dice-box than on horseback, and fathers cheat even a partner or a guest in their haste to make a fortune for their heir. So wealth ever grows but never satisfies.'

In its general purpose the Ode may be compared with Odes 1—6, and especially Ode 6.

1. **intactis**...] Arabia Felix or Sabaea was celebrated for its rare and precious perfumes, and is therefore always spoken of as 'wealthy'. Cf. Od. 1. 29. 2, *beatis Arabum gazis*, 1 Kings 10. 1 and Psalm 62. 15, 'Unto him shall be given of the gold of Arabia.' *intactis* because hitherto 'unrifled' by the Romans.

2. **divitis Indiae**] Cf. Od. 1. 31. 6, *aurum aut ebur Indicum*, Milton, Par. Lost, 2. 2, 'the wealth of Ormus or of Ind'. The east generally was the Eldorado of the ancients.

3. **caementis**...] 'although with building material you seize on...' Cf. 1. 33—38 and notes.

5. **si figit**] 'yet if dread Necessity drives her adamantine nails into the topmost roof, (then) thou shalt neither free thy soul from fear nor thy life from the snares of death.'

For figit see 16. 26 n. and for *Necessitas* 1. 14 n. In Od. *1. 35. 17—19* we have also a picture of Necessity, who is represented as carrying in her hand clavos trabales (great nails

such as would be used in fastening beams), and an Etruscan mirror from Perugia has on it a figure of Destiny (Athrpa = Atropos) fixing a nail, the 'nail' being clearly symbolical of that which is fixed and immutable. It would seem plain therefore that when the rich man has laid his foundations, and reared his palace, Necessity is represented as alighting on the roof and there planting a nail as a sign and symbol that the rich man and all his riches are not exempt from the terror of her universal sway (cf. St Luke 12. 16—21).

8. **mortis laqueis**] Cf. Ps. 18. 5, 'the snares of death prevented me'; also Prov. 14. 27. *expedire* = 'to get the foot free', 'to get free', the opposite of *impedire*.

9. **campestres**] See 8. 24 n.

10. **quorum**] They lived in caravans like modern gipsies. Cf. Aesch. Prom. 709,

> Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας
> πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις.

rite = 'after their custom': *rigidi* = 'stern', opposed to 'loose', 'licentious'.

12. **immetata iugera**] 'unmeasured acres': as with them there was no private property there would be no need of boundary stones (*termini*) or land measurements of any kind; the Romans on the other hand paid great attention to these things.

liberas = 'free', because, as the produce belonged to the whole tribe in common, none needed to purchase food. Caesar B.G. 4. 1 tells us that the Suevi, and Tacitus Germ. 26 that the German tribes still retained this undoubtedly primitive mode of cultivation. Caesar's words are: *quotannis singula milia armatorum bellandi causa educunt. Reliqui qui domi manserunt se atque illos alunt. Hi rursus invicem anno post in armis sunt, illi domi remanent.....neque longius remanere uno in loco incolendi causa licet.*

14. **nec cultura...**] Partly referring to the fact that, being a nomadic people, they never stayed beyond a year in one spot, partly to the practice of relieving (*recreat*) those who had done the work one year (*defunctos laboribus*) by substitutes (*vicarii*) who had been meanwhile acting as combatants but who now had to take their fair turn (*sors aequalis*) of work. See quot. from Caes. above.

16. **vicarius**] (from *vices*) 'one who comes in turn', 'a

substitute': a 'vicar' was originally a minister appointed to do the work of a rectory of which the monks enjoyed the main revenues.

18. **privignis**] 'the guiltless wife spares (i.e. treats with kindness) her motherless stepchildren.' Cic. frequently uses *temperare* in this sense, e.g. *sociis, superatis hostibus, amicis temperare.* The cruelty of stepmothers was proverbial.

19. **dotata regit virum**] The Roman poets frequently complain that rich wives often proved truly 'better halves'. Cf. Mart. 8. 12,

Uxorem quare locupletem ducere nolo,
Quaeritis? uxori nubere nolo meae.

21. **dos**] with *magna.* For *metuens viri* cf. 19. 16 n. 'Chastity that shrinks from another's love, the marriage-tie being sure.'

24. **peccare**] 'to sin', i.e. against chastity. *aut*='or', that is, if she do sin, 'the wages is death'. Cf. the use of *aut*, 12. 2.

25. **impias**] 'unhallowed' because domestic and so violating the law of nature. *tollere*='to do away with'. For the 'civil madness' see 6. 13 n.

27. **si quaeret**...] 'if he shall desire to have "Father of the cities" inscribed beneath his statues.' The title of 'Father' (*pater* or *parens*) seems to have been not unfrequently bestowed on benefactors by states and cities; so Cic. bids his brother deserve the title of '*parens Asiae*', and an actual inscription is extant referring to Augustus as *parens coloniae.* Moreover the designation *pater patriae*, which had been applied to Cicero, though only formally conferred on Augustus as a title B.C. 2, was no doubt frequently applied to him before.

30. **quatenus**] 'in as far as', 'since', explaining *post-genitis*; 'he must trust to posterity for fame since...'

31. **virtutem**...] 'since in our jealousy we hate living worth (and) regret it when removed from our gaze.' Note that *invidi* from its position goes with both the contrasted clauses.

34. **recidit**ur] 'is cut back', 'pruned', like a fruit tree which has been putting out rank useless growth.

35. ***leges***] See Od. 6, Introduction.

37. **pars**] Cf. 3. 55 n. 'The portion of the globe fenced in with fiery heat.' '*inclusa*', says Wickham, 'as if the heat were intended to bar it from human intrusion.'

40. **horrida**] Supply *si* from l. 36, and also before *magnum*, l. 42. Horace elsewhere (Od. 1. 3) speaks of the commercial enterprise of sailors and shipowners as a flying in the face of Providence, who meant the sea for a means of separation not communication.

42. **magnum**...] (if) 'poverty (being, or being considered) a great disgrace urges men to do and endure anything, and quits the steep path of virtue.'

43. **quidvis**] i.e. any act of *guilt*, cf. πανοῦργος, 'one who does anything', 'a villain'.

45. **in Capitolium**] as a votive offering. *quo clamor... faventium*, i.e. as in a triumphal procession.

48. **inutile**] Possibly not merely 'useless', but, by litotes, ='deadly'.

49. **summi**...] 'the cause of crowning guilt.' *materies* is the original stuff from which anything is subsequently fashioned (the Greek ὕλη, cf. 'materials', 'matter'), then the 'source', 'cause', of anything.

50. **si bene paenitet**] 'if we are heartily sorry.'

51. **eradenda**...] Two processes are mentioned, first a cleansing process, a getting rid of the old effeminate vices, secondly the substitution of vigorous virtues in their place.

52. **elementa**]=στοιχεῖα, 'the alphabet', 'rudiments', 'first beginnings'. Note the antithesis of *tenerae* and *asperioribus;* both adjectives are illustrated by the antithetical pursuits in the next lines.

54. **nescit**...) 'Untaught the high-born youth cannot sit a horse...more learned in playing with a Greek hoop, if you bid him, or...'

56. **ludere doctior seu**...] lit. 'more learned in playing whether you bid him (play) with...or...'

57. **Graeco trocho**] Both words are used scornfully: the Greeks *in Rome* are constantly reproached as the purveyors of *all that is luxurious*, vicious and un-Roman. trocho (=τρόχῳ)

8—2

is designedly used, a Greek word for a Greek thing, cf. Juv. 3. 67, *rusticus ille tuus sumit* trechedipna, *Quirine*, | *et* ceromatico *fert* niceteria *collo*.

58. **legibus**] The particular laws are unknown. *cum*= 'since', i.e. nor is it wonderful 'since'.

60. **consortem socium**] 'his partner in business.' *sors*= 'capital': *consors* one who joins capital with another.

62. **scilicet...**] Summing up the whole purport of the Ode: 'Yes truly insatiate wealth grows; and yet something is ever wanting to the defective fortune', i.e. the wealthiest men are never quite satisfied, are never content, but always consider their fortune 'maimed', 'mutilated', and 'defective', for want of a something or other, they know not what.

For **improbae** see 9. 22 n.

ODE XXV.

An imitation of a Greek dithyramb, such as would be chanted at the altar of Dionysus. The poet represents himself as inspired by Bacchus, but also suggests that his state of poetic exaltation is due to dwelling on Caesar's exploits, which, he says, he shall shortly celebrate with no mere mortal utterance as he follows in the train of the god.

1. **Bacche**] as the god of 'inspiration' see 8. 6 n.

3. **velox mente nova**] 'hurried on with new inspiration': *ἐνθουσιάζων*.

quibus antris] Either local abl. = 'in what caves?' or, which seems more poetical, the dat. = 'by what caves shall I be heard?'

5. **aeternum...**] 'essaying to set the glory of Caesar for ever amid the stars and the council of Jupiter.' In mythology glorified beings of all sorts are represented as being rewarded with a place among the stars; hence the phrase *stellis inserere*. *meditans* = *μελετῶν* is frequently used of poets 'conning over', 'rehearsing', 'practising', their compositions: *hence meditans inserere...* = 'rehearsing the placing...,' i.e. *rehearsing a* poem on the deification of Caesar. Cf. Virg. Ecl. 1. 2, *tenui Musam meditaris avena*, imitated by Milton, Lyc. 66, 'and strictly *meditate* the thankless Muse'.

7. **dicam**...] 'Sublime, new, unsung as yet by other lips shall be my theme.' Notice the vigorous asyndeton (*ἀ-συν-δέω*) by which the three adjectives are left without any connection.

8. **non secus...libet**] He compares his feelings as he is hurried along by stream and grove to those of a Bacchanal who stands on a hill-top gazing over the valley of the Hebrus and snow-clad Thrace right away to Rhodope in the distance: the effect of the scene with both is to excite poetic feeling.

The construction is probably *non secus...ut*, though *non secus* is usually followed by *ac;* but Horace has *aeque...ut*, Od. 1. 16. 7, instead of *aeque...ac*. Others take *ut...libet* as an exclamation, and considering the dithyrambic character of the Ode this is not impossible.

11. **pede barbaro lustratam**] 'traversed by barbarous feet', i.e. by the feet of Thracian Bacchanals. With the Greeks *βάρβαρος* (an imitative word='a jabberer') simply meant one who did not speak Greek, a non-Greek, and the Roman poets imitated this use, employing the word frequently, as here, with no tinge of contempt, e. g. when Plautus wishes to say he has translated a Greek play *into Latin* he says *Plautus vortit barbare*.

14. **o Naïadum potens**] 'O Lord of the River-Nymphs.' *Naïades*=*Ναιάδες* (*νάω* 'to flow', *ναμα* a stream).

16. **vertere**] 'to upturn', 'uproot'. Eur. Bacch. 1109 describes this and other feats of the Bacchanals.

17. **humili modo**] 'in lowly fashion.'

18. **dulce**...] 'a joyous hazard is it, O King of the Wine-press, to follow the god who garlands...'

For *periculum* cf. Il. 20. 131, *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς* and Judges 13. 22, 'And Manoah said unto his wife, We shall surely die, because we have seen God.'

ODE XXVI.

'But lately I was a successful combatant in the lists of love: now in token that my warfare is finished I here dedicate my arms to Venus, with just one final prayer—that the goddess will make Chloe pay for her conceit.'

It was customary on leaving off any occupation to dedicate some of the instruments connected with it to an appropriate

divinity, e.g. a warrior dedicates his arms, a fading beauty her mirror, a fisherman his nets, and so here Horace dedicates his lyre, and also certain other imaginary paraphernalia of love-making. To such dedicated objects a short poetical inscription was frequently appended (cf. the many instances of *ἀναθηματικά* in the Gk. Anthology) and this Ode is supposed to be written for that object. Notice the humorous inconsistency between the declaration at the beginning and the prayer at the conclusion.

1. **vixi**] with *nuper, idoneus* with *puellis*.

2. **militavi**] Cf. Ov. Am. 1. 9. 1, *militat omnis amans*.

3. **defunctumque...**] 'and my lyre whose wars are ended'. *barbiton*=*βάρβιτον*, a word which in Gk. has the advantage of being of any gender.

4. **hic paries...**] Because the lyre would be hung upon the wall (cf. *ἀνάθημα*).

5. **marinae**] 'sea-born.' *Ἀφροδίτη* was supposed to have sprung from the foam (*ἀφρός*) of the sea. *Veneris*='(of the temple) of Venus'.

6. **lucida funalia**] torches made from ropes dipped in tar. He still keeps up the simile from war in his description of these instruments for a 'night-assault'. What would be the use of 'bows' to 'threaten opposing doors' it is difficult to see, nor is it any explanation to say that they were for 'threatening the doorkeepers'. It is not unreasonable to suppose that by *arcus* Horace intends some military engine (such as the *arcuballista* of later times) which was used in sieges and discharged missiles by means of a huge 'bow': it is to be remembered that the whole description is designedly exaggerated.

9. **beatam**] 'blessed', perhaps 'as being thy favourite seat': certainly the translation 'wealthy' will not now be admitted.

10. **Memphin...**] Her. 2. 112 mentions a temple of *Ξείνη Ἀφροδίτη* at Memphis.

carentem Sithonia nive] i. e. enjoying a warm climate. Sithonia was the central peninsular in Chalcidice.

11. ***sublimi***] pictorial, 'with uplifted lash'.

12. ***tange semel***] 'touch' and 'once' by their studied moderation suggest more than is expressed.

ODE XXVII.

'May guilty travellers start with evil omens or be stopped by them: for those I am anxious about I shall carefully search out happy auguries. And may you especially, Galatea, have good luck, and yet I dread from experience that stormy channel passage. You must be as bold as Europa was, when she trusted herself to the bull: what a difference she found between flowery meadows and mid ocean! And when she reached Crete how she regretted her boldness, and prayed for death! Venus however at last consoled her.'

Horace seems to use the occasion of Galatea's journey merely as a pretext for introducing the long lyrical narrative which follows; at any rate being totally ignorant of Galatea's history we cannot tell whether any part of it is applicable to her or not.

1. **impios...ego**] Note the antithetical words at the beginning of each sentence.

parrae recinentis] 'of the hooting owl's refrain', *recino* seems to refer to the repetition of the cry.

2. **ducat**] 'conduct', i.e. on their journey.

3. **rava**] a greyish-yellow hue. Lanuvium was on a hill (cf. *decurrens*) near the Appian way, along which travellers to Brundisium and Greece would pass.

5. **rumpat...**] 'and let a snake break their journey when begun, if darting like an arrow across the road it has scared the horses.'

7. **mannos**] a Gallic word; from the same language come *essedum, petorritum, rheda, covinus*, which are all used in Latin to signify 'a carriage', and seem to prove that the Romans derived the use of 'carriages' from Gaul.

cui]=*ei cui, ei* going with *suscitabo, cui* with *timebo.*

9. **stantes**] 'stagnant.'

10. **imbrium...**] 'the bird prophetic of impending storms', cf. 17. 12 where the raven is called augur aquae, and the same bird is probably meant here, cf. Virg. Georg. 1. 388, tum cornix *plena pluviam vocat improba voce.*

For *imbrium divina* cf. *divina futuri* A. P. 218, and Virg. Aen. 6. 66, *praescia venturi.*

11. **oscinem**] From *os* and *cano*, a technical term for birds that gave omens by their utterance. *solis ab ortu*, i.e. from the region of light and happy omens.

13. **sis licet**...] 'Mayest thou be happy, yes happy, where'er thy choice, and live...' *licet = per me licet*, 'as far as I am concerned you may,' i.e. though regretting your departure, still I do not wish you ill but well. Most editors take *sis* as dependent on *licet*, perhaps it is better to make it parallel to *vivas* and *licet* purely parenthetical: the sense is the same in both cases.

15. **laevus**] clearly = 'ill-omened', *σκαιός*. The Roman augurs faced the South, the Greek the North when taking observations, and, as the Roman poets are sometimes imitating a Greek phrase sometimes using a native one, when they speak of an omen 'on the left hand', the context is the only guide whether they mean from the East or from the West, of good or evil omen.

17. **sed vides**...] 'but you see with what uproar Orion hastens to his setting.' Orion sets early in November when the storms of winter begin. Take *trepidet pronus* together and not *trepidet tumultu* as Orelli does.

18. **ego**...] Emphatic: Horace speaks from sad personal experience. 'I know what the dark gulf of Hadria is, and the crimes of the clear South wind.' Wickham takes *albus peccet* as meaning 'is treacherous for all his white skies', and explains 'that though usually *albus* it is not always so.' There is no need so to take it: a 'clear', 'bright' day is often very rough, and a 'white', 'cloudless' breeze may be a very stiff one. *albus* is added to form a pictorial contrast with *ater;* the sea is 'dark', 'tempestuous', above the sky is 'bright' and 'brilliant.'

20. **Iapyx** is a wind blowing from the Iapygian promontory, and usually favourable for travellers from Brundisium to Greece.

21. **caecos**...] 'sudden', 'unexpected'. For *sentiant* cf. 5. 36 n.

25. **sic**...] 'so too...,' i.e. with equal hardihood. For the *antithesis* in *doloso credidit* cf. 5. 33. *latus* is used strictly.

26. ***et scatentem***...] 'at sight of the sea teeming with monsters and of dangers all around grew pale for all her boldness.'

28. **palluit**='grew pale' is allowed to govern an acc. from the secondary sense of 'fearing' contained in it. *medias fraudes*, lit. 'midmost dangers': she was in the very centre of them. For *scatentem beluis* cf. Hom. Od. 3. 158, *μεγακήτεα πόντου*.

29. **nuper...nocte**] Mark the contrasted words put first as guides. *nocte sublustri*, 'by night's dim radiance': *sublustris* (cf. *subluceo*, *subirasci*, &c., *sub*='slightly', 'partially') describes a condition which is half obscurity, half light: in the present case the stars (l. 31) are shining, and there is just sufficient light to make all mysterious and terrible to Europe. Martin gives 'lowering', Conington 'gloomy', mistranslating and marring the beauty of the description.

studiosa florum] 'busied with flowers.' Adjectives expressing desire and dislike take a genitive after them, e.g. *avidus*, *cupidus*, *fastidiosus* (l. 37).

33. **simul**]=*simul ac*, 'as soon as'. *centum*, cf. Hom. Il. 2. 649, *Κρήτην ἑκατόμπολιν*.

34. **pater...**] 'O father,' she cried, 'O name of daughter abandoned, and duty vanquished by passion.'

37. **unde quo**] 'whence (and) whither.' So too the Greeks use a double interrogation without any connecting word, e.g. *τίς πόθεν ἦκεις*;

levis] predicative. *una*, as always, emphatic. *virginum*, the plural, because others have sinned as she has: the thought that others have yielded to temptation makes her sin seem more pardonable.

38. **vigilansne...**] 'Am I awake bewailing a foul crime, or am I guiltless, and does a vision mock me, a vision that idly flying from the ivory gate brings (only) a dream?'

Homer, Od. 19. 562, describes dreams as coming through two gates, the one of horn, the other of ivory, the one sort being accomplished, the other not, and assigns a fanciful etymological reason for the distinction (*ἐλέφας*, ivory, and *ἐλεφαίρομαι*, to make light: *κέρας*, horn, *κραίνω*, to accomplish).

45. **si quis...dedat**] Horace makes the bull vanish as soon as he has conveyed her to Crete.

47. **modo**] 'lately', 'but late'. *multum*, see l. 67 n.

49. **impudens...**] 'Shameless am I to delay Death,' i.e. *to keep Death* waiting.

50. **o deorum...**] 'O thou of all the gods whoever hearest this, may I...'

Notice *inter*, separated from *leones*. *nuda* suggests a pictorial contrast between her beauty and their savageness.

53. **antequam...**] 'ere yet hideous decay preys on these comely cheeks, ere the young blood ebbs from the tender victim, in my beauty I long to feed the beasts.' The force of this difficult and almost untranslateable stanza is, I think, clear: her beauty which was her pride has become her loathing, hence the cynical scorn with which she speaks of it, and the use of such terms as *tenera* and *sucus* (juice) with reference to it, terms which are applicable to butcher's meat. Cf. *pascere*.

57. **pater urget absens**] 'so my father far away assails me.'

58. **potes**] Emphatic: you have the power, use it. *bene*, ironically = 'happily', cf. *delectant*. *laedere* = 'break'.

61. **rupes et acuta leto saxa**] 'precipices and rocks sharp for death.' The *saxa* are rocks and boulders lying at the foot of the precipices, rough and jagged, and therefore sure to cause death.

62. **age te...**] 'quick, trust thyself to the rushing wind.'

63. **herile pensum**] 'a task done for a mistress', 'a bondmaid's task'. *pensum*, from *pendo* to weigh, is the portion of wool *weighed out* as the work for a certain period. *carpere* is used of 'plucking' or drawing out the wool into long threads, which were then wound round the spindle ready for use in weaving.

65. **regius sanguis**] 'the daughter of kings', in strong opposition to *herile pensum* and *dominae*. *Sanguis* is similarly used Od. 2. 20. 6, *ego pauperum sanguis parentum* = 'offspring'.

tradi] i.e. to be abandoned by her paramour and handed over to the mercy of his injured and incensed wife. For *pellex* see 10. 15 n.

66. **aderat...**] The abrupt transition from Europe's speech to narrative, and the marked prominence of the verb, express the *suddenness* of the appearance of the goddess, who at the *critical* moment intervenes with dramatic effect. 'Lo! at her *side thus wailing* stood Venus with a mocking smile.'

perfidum is acc. neut. of the adj. used adverbially: as you can say *perfidum risum ridere* so you can say perfidum ridere.

So Od. 1. 22. 23, *dulce ridentem...dulce loquentem. remisso*, symbolical of his peaceful purpose.

69. **lusit**] i.e. amused herself with laughing at her. For *abstineto irarum* see 17. 16 n.

71. **cum tibi...**] 'when the hateful bull shall bring you back his horns to tear.' Venus mockingly repeats the very word (*lacerare*, l. 46) used by Europe.

73. **uxor...esse nescis**] 'Thou knowest not how to be the bride,' i.e. what befits the bride; this rendering harmonizes with *disce* below, 'you are as yet ignorant how to play your part, learn to do so.'

Others give *nescis esse* = *οὐκ οἶσθα οὖσα*. 'Thou knowest not that thou art.'

75. **tua...**] 'half the globe shall take thy name.'

ODE XXVIII.

An invitation to Lyde to join him in celebrating the Neptunalia with drinking and singing. Nothing is known of the festival except that it was on July 23rd.

2. **reconditum**] 'stored far *back*', i.e. old. So Od. 2. 3. 8, *interiore nota. strenua* with *prome*, 'produce and briskly'. Horace humorously makes Lyde act as butler.

4. **munitaeque...**] 'and assault the fortress of philosophy.' Philosophy is represented as possessing a fortress inaccessible and impregnable to temptation: cf. Lucr. 2. 8, *bene quam munita tenere | edita doctrina sapientum templa serena*, Aristoph. Nub. 1024, *ὦ καλλίπυργον σοφίαν...ἑπασκῶν* and Tennyson's Palace of Art, stanzas 1—4.

5. **inclinare meridiem**] 'that noon declines', i.e. that the sun has passed the zenith. Cf. Liv. 9. 32, *meridie sol se inclinavit. meridies* = *medidies* (midday) altered for the sake of euphony.

6. **stet** = 'stood still,' halted in its course.

7. **parcis deripere**] 'you hesitate to hurry down.' For *deripere* cf. 21. 7, *descende*, and 8. 11 n. horreo = apotheca, '*the store*'.

8. **cessantem**] The *amphora* is personified and described as 'fondly lingering' in its old corner. M. Calpurnius Bibulus was consul with C. Julius Caesar in the famous year B.C. 59, but the name is obviously selected in joke.

9. **nos cantabimus...**] 'we will sing in turn, (I) of Neptune..., you shall in reply tell of Latona....' Horace begins the sentence as if he were going to say 'we will sing in turn of Neptune...and Latona' (i.e. I of Neptune, you of Latona), but in the second half of the sentence in order to make it more clear who is to undertake the reply (*recines*) and sing of Latona, he inserts the words *tu recines*, which make the sense clear but somewhat interfere with the strict grammar.

Some take *nos invicem*='I in my turn': no doubt *nos* is often put for *ego*, but it certainly cannot be so used where, as here, *nos* 'we' naturally must mean 'I and you', and where the use of it='I' must produce confusion.

virides='sea-green' as befitted sea-nymphs.

12. **Cynthiae**] Cynthus was a mountain in Delos: *Cynthius*=Apollo, *Cynthia*=his sister, Diana.

13. **summo carmine**] sc. *cantabimus*. Horace starts by singing of Neptune, Lyde replies with the praise of Latona and Diana, they both unite in honouring Venus and night.

quae tenet=*eam quae tenet* 'the queen of Cnidos'. Cnidos is in Caria. *Cycladas*, i.e. the islands which form a circle (κύκλος) round Delos: *fulgentes*, so Od. 1. 14. 19, *nitentes Cycladas*, the epithet referring to the sun gleaming on the marble rocks. *Paphon*, in Crete.

16. **merita**] *quia amantibus favet. nenia*, used of any plaintive, not necessarily melancholy, harmony. Note the skill with which the concluding words of the Ode suggest the ideas of rest and repose.

ODE XXIX.

'A warm welcome awaits you, Maecenas, at my house: come then at once. Cease merely to gaze longingly on the country, and leave Rome for a while and all its magnificence and cares. Rich men sometimes find the change to a humble household a relief. The dog-days moreover are coming on, and yet you linger in town and worry yourself about political

contingencies. What is the good? Providence has sealed the future and mocks our efforts to read it. Calmly to deal with the present is wisdom; for life is like a river and moves along uncontrolled by us sometimes peacefully sometimes a raging torrent. He lives best who enjoys to-day: to-morrow Jupiter may send trouble but he cannot undo the past. Fortune is ever fickle: I accept her favour and put up with her frowns. In stormy weather I am not like a merchant fearful lest his rich cargo be lost: it is enough for me if I weather the tempest myself.'

The Ode should be compared with Ode VIII.

1. **Tyrrhena...**] 'Scion of Etruscan kings.' Cf. Od. 1. 1. 1, *Maecenas atavis edite regibus.* Horace ends (see next Ode) his Odes as he had begun them with the praise of his great patron. The Cilnii who were the ancestors of Maecenas were Lucumones or chieftains at Arretium in Etruria.

2. **non ante verso cado**] 'in a cask as yet unbroached', lit. 'untilted'. The *cadus* or *amphora* would have to be tilted to get at the wine. *lene*=mellow, cf. 21. 8, *languidiora vina.*

3. **flore rosarum**] 'choicest roses.' *ῥόδων ἀώτοις*, Simonides.

4. **balanus**]=*myrobalanum*, the fruit of a sort of palm from which a balsam was extracted (*pressa*).
balanus=*βάλανος*, the Latin form of which is *glans.*

5. **iamdudum est**] 'has long been', lit. 'is now a considerable time'. This use of *iamdudum* with a present is very frequent.

6. **udum Tibur**] The epithet refers to the falls of the Anio at Tibur (*praeceps Anio*, Od. 1. 7. 13) and to the numerous rivulets into which the stream divides below the falls (*uda mobilibus pomaria rivis*, Od. 1. 7. 14).

ne semper contempleris] 'be not ever gazing wistfully at', i.e. from Rome. With *ne* in prohibitions addressed to a particular person the perf. subj. is usual, but would be clearly impossible here where the act spoken of is continuous.

Tibur, 16 miles N.E. of Rome, and Tusculum (*Telegoni iuga*) 10 miles S.E. both on the sides of hills were doubtless (see *Mart.* 4. 64) visible from Rome, and especially from *Maecenas' lofty* house, see ll. 9, 10.

9. **fastidiosam**...] 'quit the plenty that but palls.' For *fastidiosus* see 1. 36 n.

10. **molem**...] 'the palace that towers to the clouds.' Cf. The Tempest, Act 4, Sc. 1, 'The *cloud-capt towers*, the gorgeous palaces.' The reference is to the so-called *turris Maecenatis* on the Esquiline, from which Nero afterwards watched the burning of Rome, and which must have had a commanding view over Rome (see ll. 11, 12) and the neighbourhood.

11. **mirari**...] This terse description of a great capital as observed from some point of vantage is inimitable. The wealth, the smoke, the riches, the roar of London, as seen say from St Paul's, might well in their combined effect make the beholder 'marvel' (*mirari*).

14. **mundae**] The adjective indicates the presence of taste but the absence of extravagance. Horace defines *mundus* (Sat. 2. 2. 65), when applied to a host, as a just mean between luxurious excess and sordid neglect. The word thus meaning not only 'simple' but 'elegant' is difficult to translate: perhaps here 'simple' will suffice, though it only expresses half the word. *sub lare* = 'beneath the roof.'

15. **sine aulaeis et ostro**] The *aulaea* were a sort of curtain or canopy hung from the ceiling over the table; *ostrum* refers to the purple covering of the couches.

16. **sollicitam**...] 'have removed the wrinkles from the brow of care.' *explicuere* in the perfect, with *plerumque*, = 'have often', i.e. before now. For the phrase cf. Sat. 2. 2. 125, *explicuit vino contractae seria frontis*.

17. **clarus occultum**] The antithesis is somewhat forced. *clarus* = 'glowing'; *occultum* = 'hidden', i.e. previously. *Andromedae pater* = Cepheus. All the stars mentioned rise in July.

18. **Procyon**] Προκύων (in Latin *Antecanis*) = the constellation which rises *before* the *Dogstar*. The letter 'y' only occurs in Latin in purely Greek words, e.g. *lyra*, *Cyclades*, *Cynthia* (but *lacruma*): it is, as its position shews, a late addition to the Latin alphabet, intended to represent the Greek υ, which is intermediate in sound between the thin Latin 'i' and the thick 'u' (pronounced 'oo', e.g. Brutus = Βροῦτος).

***furit* and vesani** both refer to the fierce heat of the dog-*days, cf. 7. 6, insana*, of tempestuous weather.

20. ***dies referente siccos***] 'bringing round the days of

drought.' *siccos* is placed in an emphatic position because of the special double meaning assigned to it, (1)=when rain is rare, (2)=when drink is acceptable.

22. **horridi**] 'shaggy.' A country covered with wood (*silvae*) and thickets (*dumeta*) is *horridus*, and therefore the same epithet is applied to 'the woodland god', *Silvanus*, who presides over such country. *caretque...*='and the slumbering bank (i.e. of the river mentioned l. 22) is untroubled by the wandering winds.'

25. **tu...**] σὺ δέ. The position of the pronoun marks the antithesis between Maecenas' activity and the repose which the season suggests (ll. 17—24).

26. **et Urbi...**] 'and anxious for the city dread the plots (*quid parent*) of the Seres....'

For the *Seres* cf. Od. 1. 12. 55, *subiectos Orientis orae | Seras et Indos:* they stand for any remote Eastern people.

27. **regnata Cyro Bactra**] 'Bactria where Cyrus ruled', lit. 'reigned over by Cyrus' (*Cyro* is dat.); the reference is the same as in *gravibus Persis*, 5. 4, q.v.

regnare='to reign' (not 'to reign over'), an intransitive verb, ought not to have a passive, but for convenience sake (and probably to avoid the ambiguous participle of *rego, rectus*) the past part. is allowed to be used passively, cf. Od. 2. 6. 11, *regnata Phalantho*, Virg. Aen. 6. 794, *regnata Saturno.*

28. **Tanaisque discors**] the river is put for the dwellers by the river, i.e. the Scythae, see 8. 23 n. *discors*='rebellious'.

29. **prudens**]=*providens*, 'in his Providence'. *caliginosa:* note the size of the word which expresses the utterly impenetrable character of the darkness which 'shuts in' (*premit*) the future from human gaze; *caligo* is 'a darkness that may be felt.'

31. **mortalis...**] 'if mortal man struggles beyond (i.e. to see beyond) what heaven allows.'

mortalis is used intentionally and emphatically: energy, vigour, push, are all, according to the philosophy of Horace, only folly in those whose life is but a span long; the question he ceaselessly repeats is *quid brevi fortes iaculamur aevo multa?* (Od. 2. 16. 17); he breathes the spirit of Ecclesiastes, but with him the 'conclusion of the whole matter' is not 'Fear God' but 'Rejoice in thy youth'.

32. **trepidat**, which is used (Od. 2. 3. 12) of the movement of water down a steep and stony bed, expresses restless, nervous,

excessive eagerness. *fas*=that which the laws of the gods, *ius* that which the laws of men permit.

33. **componere**] lit. 'to arrange', 'reduce to order', 'make the best of'.

cetera] opposed to *quod adest:* both phrases are purposely wide and indefinite, there is a contrast not only between the 'present' and the 'future', but between things over which we have some control, and things which are wholly beyond our control.

34. **feruntur**] 'are swept along.' *nunc...nunc*='at one time...at another'. *medio aequore* is difficult, but seems to refer to the level surface (*aequor*, cf. *aequus*) of the stream as it is seen flowing between (*medium*) its banks. Many MSS. give *alveo*, a reading which is very simple but hardly accounts for the existence of the difficult *aequore*.

35. **cum pace...**] The final syllable of *Etruscum* cuts off before *in* in the next line, the third and fourth lines in an Alcaic stanza being very closely connected, as is shewn by the dislike that Horace exhibits to the third line ending with a vowel, and especially a short vowel, when the fourth line begins with a vowel. The license he here allows himself is however exceptional, the line, by its slow and even movement and unusual length, being intended to express the slow, even, monotonous movement of the stream. Cf. Epist. 1. 2. 43, *at ille* (amnis) *labitur et labetur in omne volubilis aevum.*

38. **volventis**] parallel to *delabentis*, and in agreement with *fluminis*: 'rolling down along with it' (*una*).

39. **clamore**] 'echo.' *diluvies* (*dis-luo*, 'to wash away'), 'a deluge'.

41. **potens sui...**] 'lord of himself', αὐτάρκης, not the slave of circumstance. Byron gives a very different force to the same phrase when he says 'Lord of himself—that heritage of woe.'

42. **deget**, sc. *tempus*, 'will pass his time.'

cui licet...] 'who can at each day's close say, "I have lived" (i.e. to-day): to-morrow let....' *vivere* is frequently used in the sense of *enjoying* or *using* life, and not merely existing. Cf. Fr. *viveurs* and Martial, 1. 15. 11,

Non est, crede mihi, sapientis dicere 'Vivam';
Sera nimis vita est crastina: vive hodie.

45. **non tamen...**] 'yet he shall not render void that which is behind us, nor re-shape and make undone that which the hurrying hour has once carried away.'

49. **Fortuna**...] admirably paraphrased by Dryden,

'Fortune that with malicious joy
Does man, her slave, oppress,
Proud of her office to destroy,
Is seldom pleased to bless;
Still various and inconstant still,
But with an inclination to be ill,
Promotes, degrades, delights in strife,
And makes a lottery of life.
I can enjoy her while she's kind;
But when she dances in the wind,
And shakes her wings and will not stay,
I puff the fickle jade away:
The little or the much she gave is quietly resign'd,
Content with poverty my soul I arm,
And virtue, though in rags, will keep me warm.'

50. **ludum**] so Od. 2. 1. 3, *ludumque Fortunae*. Fortune makes sport of human life.

54. **resigno**] 'I unseal', 'cancel'. Fortune has given her sealed bond, Horace breaks the seal and gives back the bond.

57. **mugiat**] 'creaks', 'groans'. *miseras*—'craven'. *decurrere*—'hastily to betake myself'.

59. **et votis**...] 'and with vows to bargain that my wares add not (fresh) wealth....' A vow is made when a person promises that, in case he receives a certain favour from the god, he will pay the god some definite honour in return: this procedure Horace scornfully, but justly, characterises as 'bargaining'.

61. For **divitias** cf. Shakesp. Rich. III. Act 1, Sc. 4,

'Wedges of gold, great anchors, heaps of pearl,
inestimable stones, unvalued jewels,
all scattered in the bottom of the sea.'

62. **tunc**] i.e. when the rich merchant is all anxiety for his treasures, I shall have only myself to look after, and, Horace adds with his usual self-confidence, I know I shall come to no harm.

biremis scaphae—'a two-oared skiff', *scapha* from *σκάπτω*, to dig, or hollow out.

64. **geminusque Pollux**] 'the twin Pollux'; the addition of the epithet suggests the presence of Castor too. The Dioscuri *indicated their* saving presence during a storm by a light.

which flickered around the mast; Italian mariners call it the fire of St Elmo. Cf. Macaulay,

'Safe comes the ship to harbour
Through billows and through gales,
If once the great Twin Brethren
Sit shining on her sails.'

ODE XXX.

'I have finished an imperishable monument: I shall not wholly die, but as long as Rome stands my fame shall live and grow, and the tale shall still be told how beside the banks of Aufidus there rose from the ranks of the people the poet who first introduced to Italy the lays of Greece. Be proud, my Muse, for thou art worthy, and deck my brows with laurel.'

The Ode concludes the first three books of the Odes; Horace clearly states that his task as a lyric poet is completed. The fourth book was only written after an interval of ten years, cf. its opening words, *intermissa diu*, Od. 4. 1. 1.

1. **exegi**] 'I have brought to an end', 'finished'. The first word strikes the keynote of the Ode. *aere*, not only because the metal is lasting, but because brazen tablets were used as memorials, and statues of brass were erected in memory of great men.

2. **regalique...**] 'loftier than the pyramids that were reared by kings.' *regalis situs pyramidum*, lit. 'the royal placing of pyramids': *situs* is not found in this sense elsewhere, but the word originally means 'a placing', from *sino* = 'I lay down', and *situs* (the part.) is found several times in Tacitus = 'built', 'founded'.

3. **quod non...possit**] 'such as neither...can.' *edax* = 'corroding'. *impotens* = *impotens sui* (cf. Od. 1. 37. 10), ἀκρατής, 'uncontrolled'.

4. **aut...**] 'or countless succession of years and flight of ages.' *series*, from *sero* (whence also *sertum*), 'I join together'.

6. ***non omnis***] explained by the words which immediately follow, 'a great part of me (i.e. my thoughts) shall escape the goddess of the grave.' Cf. Milton's Areopagitica: 'Many a

man lives a burden to the earth, but a good book is the precious life-blood of a master spirit imbalmed and treasured up on purpose to a life beyond life.'

7. **usque**] with *crescam:* 'ever shall I grow still fresh in the praise of posterity', i.e. my fame shall flourish rather than fade.

8. **dum**] i.e. while Rome shall last; while her most venerable temple and her most venerable institutions remain. For *Capitolium* cf. 3. 42, and for *virgine* 5. 11. The reference is certainly to the Vestal virgins, and *tacita* probably refers generally to the solemn silence observed by them when taking part in processions.

10. **dicar, qua...**] 'I shall be told of, where Aufidus roars in fury,...(as one who) rising from low estate was the first to have conducted Aeolian song to Italian measures.' *deduxisse* goes with *dicar*, and *ex humili potens* agrees with the unexpressed nominative to *dicar*, i.e. *ego:* it might agree with *Daunus*, but clearly does not; Horace is so far from the folly of attempting to conceal his origin that he always dwells on it with pride as making the glory of his success greater (cf. Od. 2. 20. 5).

11. **pauper aquae**] Daunus is called 'poor in water', because Apulia, the country he ruled over, was so.

12. **regnavit populorum**] A Greek construction: ἄρχειν, κρατεῖν, τυραννεύειν, all take a genitive. *ex*, cf. τυφλὸς ἐκ δεδορκότος, 'blind after having possessed sight'.

13. **Aeolium carmen**] Lyrics such as those of Sappho and Alcaeus, who used the Aeolic dialect, cf. Odes 2. 13. 24, 4. 9. 12. *ad Italos modos:* the words must not be pressed too closely: the 'measures' or 'metres' that Horace uses are not 'Italian' but Greek, e.g. the Alcaic and Sapphic; what he means is that he has introduced a new variety of Italian poetry, copied from Greek models.

14. **deduxisse**] 'the use of *deducere* seems akin to that of *deducere coloniam.*' Wickham.

15. **quaesitam meritis**] 'won' or 'gained by thy deserts'. *Delphica*, because the laurel was sacred to Apollo (cf. Od. 4. 2. 9, *laurea Apollinari*), and Apollo is constantly represented as the god of poets and playing on the lyre.

16. **volens**] 'of thy grace' Conington.

VOCABULARY.

LIST OF ABBREVIATIONS.

a.	= active.	interj.	= interjection.
abl.	= ablative.	m.	= masculine.
acc.	= accusative.	n.	= neuter.
adj.	= adjective.	nom.	= nominative.
adv.	= adverb.	num.	= numeral.
comp.	= comparative.	part.	= participle.
conj.	= conjunction.	perf.	= perfect.
d.	= dative.	prep.	= preposition.
dep.	= deponent.	pron.	= pronoun.
f.	= feminine.	sup.	= supine.
gen.	= genitive.	superl.	= superlative.
indecl.	= indeclinable.	v.	= verb.

The words in brackets either indicate the derivation of a word or are closely akin to it.

a, ab, prep. with abl. *from*

abdo, ĕre, dĭdi, dĭtum, v. a. *hide* (ab, do)

ăbĕo, īre, īvī or ii, ĭtum, v. irreg. n. *go away*

ăbĭgo, ĕre, ēgi, actum, v. a. *drive away, banish* (ab, ago)

abstĭnens, tis, adj. with gen. *abstinent, keeping from*

abstĭneo, ēre, ui, tentum, v. n. *refrain from* (with the gen.)

absum, esse, fŭi, v. n. *am absent*

ācer, ācris, ācre, adj. *sharp, keen, eager* (ὠκύς)

ăcerra, æ, f. *casket, incense-box* (ācer = *maple*)

Achæmĕnius, a, um, adj. = *Persian:* Achæmenes was a *mythical* ancestor of Cyrus *king of Persia*

Ăchĕron, ontis, m. one of the rivers in the Lower World (ἄχος)

Ăchĕrontia, æ, f. a town in Apulia, on borders of Lucania

Āchīvus, a, um, adj. *Grecian* (Ἀχαιός)

ăcies, ēi, f. *line of battle* (cf. ὠκύς)

Ācrīsius, ii, m. King of Argos, and father of Danaë

ăcuo, ĕre, ui, ūtum, v. a. *sharpen, whet* (ὠκύς)

ăcūtus, a, um, adj. *sharp* (ὠκύς, acuo)

ad, prep. with acc. *to*

ădămantĭnus, a, um, adj. *of adamant, hard* (ἀ, δαμάω)

addo, ĕre, dĭdi, dĭtum, v. a. *add, mention besides*

ădĕdo, ĕre, ēdi, ēsum, v. a. *eat away, wear, consume* (ad, ĕdo)

adfīgo, ĕre, fixi, fixum, v. a. *fasten to, attach to* (ad, figo)

ădhĭbeo, ēre, ui, ĭtum, v. a. *summon* (ad, habeo)

ădhūc, adv. *up to this time, as yet, still*

adĭmo, ĕre, ēmi, emptum, v. a. *take away, save* (ad, ĕmo)

adjĭcio, ĕre, jēci, jectum, v. a. *add to* (ad, jacio)

admŏveo, ēre, mōvi, mōtum, v. a. *bring to, lend, apply*

adscrībo, ĕre, scripsi, scriptum, v. a. *enrol, assign to*

adstringo, ĕre, strinxi, strictum, v. a. *fasten, bind*

adsum, ădesse, fui, v. n. *am present, near, at hand*

ădulter, i, m. *adulterer*

ădultĕra, æ, f. *an adultress*

Æăcus, i, m. king of Ægina, celebrated for his justice, after his death became one of the three judges in Hades

ædēs, is, f. *temple*

Ægæus, a, um, adj. *Ægean*, the name of the sea between Greece and Asia Minor

ægis, ĭdos, f. the shield of Minerva

Ælius, ii, m. L. Ælius Lamia was præfectus urbi B.C. 32.

æmŭlus, a, um, adj. *rivalling*, as subst. *rival*

ăĕneus, a, um, adj. *brazen* (æs)

Æŏlius, a, um, adj. *having to do with Æolia*, a district of Mysia in Asia Minor: both Sappho and Alcæus used the Æolic dialect

æquālis, e, adj. *equal, like* (æquus)

æquē, adv. *equally*

æquor, ŏris, n. *level surface, plain, sea* (æquus)

æquus, a, um, adj. *even, favourable*

āër, ĕris, m. *air, mist* (ἀήρ)

ærātus, a, um, adj. *brazen, brazen-beaked* (æs)

æs, æris, n. *bronze*; æra, *works in bronze*

æscŭlus, i, f. *the oak* (? ĕdo)

Æsŭla, ae, f. a town near Tibur

ætas, ātis, f. *age, time of life, time*

æternus, a, um, adj. *everlasting*

Æthiops, ŏpis, m. *an Ethiopian, African*

Ætna, æ, f. a volcano in E. of Sicily

ævum, i, n. *time, age*; in ævum = *for ever* (αἰών)

Āfer, fri, m. *an African, Carthaginian*

Āfrĭca, æ, f. *Africa*

Āfrĭcus, a, um, adj. *African*, of Africa; sometimes put for the wind which blows from Africa, the sirocco

ăger, agri, m. *field*

ăgĭto, āre, āvi, ātum, v. a. *move, sway, drive* (freq. of ăgo)

agmen, ĭnis, n. *the thing led, a host* (ἄγω, ἀγόμενον)

agnus, i, m. *lamb*

ăgo, ĕre, ēgi, actum, v. a. *drive*; of time, *spend, pass*; age = *come!* (ἄγω)

agrestis, e, adj. *rustic, country-like* (ager)

Albānus, a, um, adj. *Alban*; Alba Longa the oldest town in Latium was on the Alban Mt close to the Alban lake

albesco, ĕre, albui, v. n. *grow white*

albus, a, um, adj. white

ălĕa, æ, f. a game of chance hazard, chance

āles, ĭtis, adj. *winged*, also as subst. *a bird, omen* (ala)
alga, æ, f. *sea-weed*
Algĭdus, i, m. a mountain in Latium near Rome (algeo)
ălĭās, adv. *at another time*
ălĭter, adv. *otherwise*
ălius, a, ud, adj. *other, another* (ἄλλος)
almus, a, um, adj. *nurturing, kindly, genial* (alo)
alter, ĕra, ĕrum, adj. *one of two, the other of two, second, different*
altus, a, um, adj. *lofty* (alo)
ălumnus, i, m. *foster-child, nursling, pupil* (alo)
alveus, i, m. *channel, bed of a river*
Ălyattes, ei, m. a king of Lydia, father of Crœsus
ămābĭlis, e, adj. *loveable*
ămans, ntis, m. *lover* (ămo)
ămīcus, i, m. *friend*
ămīcus, a, um, adj. *friendly, dear*
āmitto, ĕre, mīsi, missum, v. a. *lose*
amnis, is, m. *stream*
ămo, āre, āvi, ātum, v. a. *love, am wont*
ămœnus, a, um, adj. *lovely*, (to the eye) (amo)
ămor, ōris, m. *love*
āmŏveo, ēre, mōvi, mōtum, v. a. *move away, put aside*
amphŏra, æ, f. *bottle of wine, jar* (ἀμφορεύς)
ăn, conj. *whether, or*
ancīlium, ii, n. *shield*, supposed to have fallen down from heaven (com. form is ancīle, is, n.)
Andrŏmĕda, æ, f. daughter of an Ethiopian king, exposed on a rock for pride and *rescued by Perseus*
anguis, is, m. *snake* (cf. ἐγχελύς and ἔχιδνα)
angustus, a, um, adj. *narrow*
ănĭma, æ, f. *breath, breeze* (ἄνεμος)
ănĭmōsus, a, um, adj. *spirited*
ănĭmus, i, m. *spirit, mind, vigour* (ἄνεμος)
annōsus, a, um, adj. *of many years, old, aged* (annus)
annus, i, m. *year*
annuus, a, um, adj. *yearly*
antĕ, prep. with acc. *before;* adv. *before, previously;* with quam = *before that*
antĕcēdo, ĕre, cessi, cessum, v. n. *go before, precede*
Antĭŏchus, i, m. a king of Syria defeated by the two Scipios at Magnesia, B.C. 190
antrum, i, n. *cave*
anxius, a, um, adj. *anxious*
ăper, ri, m. *boar*
ăpertus, a, um, part. adj. *open:* ăpertum, used as subst., means *open ground*
ăpex, ĭcis, *point, crown, diadem*
ăpis, is, f. *bee*
Ăpollo, ĭnis, m. brother of Diana, the sun-god. God of divination and poetry, of pestilence and healing
applĭco, āre, ŭi and āvi, ĭtum and ātum, v. a. *bend towards* (ad. plico, πλέκω)
ăprīcus, a, um, adj. *warm* (aperio)
ăpud, prep. gov. acc. *with, at house of* (= Fr. chez)
Āpūlia, æ, f. a country in S. Italy, north of Calabria
Āpūlĭcus, a, um, adj. Apulian
Āpŭlus, a, um, adj. *having to do with Apulia*, a district of lower Italy

ăqua, æ, f. *water*

Aquĭlo, ōnis, m. *North wind*

āquōsus, a, um, adj. *watery, rainy* (aqua)

āra, æ, f. *altar*

Ărabs, ăbis, m. *an Arabian*

arbĭter, tri, m. *judge, ruler* (ar = ad, bito = eo)

arbĭtrium, i, n. *the work of an arbiter, judgment, decision*

arbor, ŏris, f. *tree*

arbustum, i, n. *grove of trees, plantation* (arbor)

arcānus, a, um, adj. *secret, hidden, mysterious*

arceo, ēre, cui, ctum, v. a. *ward off, keep off*

Arctūrus, i, m. *the Great Bear, a constellation* (ἄρκτος, οὖρος = Bear-ward)

arcus, ūs, m. *bow*

ardeo, ēre, arsi, arsum, v. n. and a. *am warm, am on fire; am warmly in love with*

ardor, ōris, m. *burning heat* (ardeo)

arduus, a, um, adj. *high, steep, difficult*

Argīvus, a, um, adj. *Argive*, of Argolis in the N. E. of the Peloponnese

argūtus, a, um, adj. *clear-voiced, shrill*

ārĭdus, a, um, adj. *dry, withered* (āreo)

ăro, āre, āvi, ātum, v. a. *plough, till*

arrŏgans, antis, adj. *proud, haughty*

arrŏgo, āre, āvi, ātum, v. a. *ask* or *procure as an addition;*

ars, tis, f. *art, accomplishment;* artes sometimes *works of art*

arvum, i, n. *tilths, ploughed lands* (aro)

arx, cis, f. *place of defence, citadel* (arceo)

asper, ĕra, ĕrum, adj. *rough, hardy*

Assўrius, a, um, adj. *Assyrian.* Assyria is in Central Asia between Media and Mesopotamia

Astĕriē, ēs, f. a proper name

astrum, i, n. *star* (ἀστήρ)

āter, tra, trum, adj. *black, gloomy*

ātrium, ii, n. *hall* (āter?)

ātrox, ōcis, adj. *fierce, cruel*

attĭneo, ēre, nui, tentum, v. a. and n. *reach:* used impers. attĭnet = *it concerns*

attingo, ĕre, tĭgi, tactum, v. a. *touch, reach, gain*

attŏnĭtus, a, um, adj. *thunder-struck, frenzied* (ad, tono)

atque, conj. *and*

auctor, ōris, m. *author, founder* (augeo)

audax, ācis, adj. *bold*

audeo, ēre, ausus sum, v. n. *dare*

audio, īre, ĭi or īvi, ītum, v. a. *hear, obey*

aufĕro, ferre, abstŭli, ablātum, v. a. *take away, carry off, banish*

Aufĭdus, i, m. a river in Apulia, swift and violent

augur, ŭris, m. one who foretells events from the utterance of birds, *augur* (avis, garrio)

Augustus, i, m. first Roman Emperor, originally called C. Octavius, then adopted by Julius Cæsar and called C. Julius Cæsar Octavianus. Born B.C. 63, died A.D. 14

aula, æ, f. *hall, court* (αὐλή)

aulæum, i, n. *curtain, hanging*

aura, æ, f. *breeze* (ἄω)

auris, is, f. *ear* (οὖς)

aurum, i, n. *gold*

auspex, ĭcis, m. *watcher birds, augur* (avis, spic

auspĭcātus, a, um, part. *consecrated by auspices*

Auster, tri, m. *the drying* or *South wind* (αὔω)

aut, conj. *or;* aut...aut, *either ...or*

āvārus, a, um, adj. *greedy* (aveo)

āversus, a, um, part. *turned away, adverse, reluctant*

āvĭdus, a, um, adj. *greedy*

āvis, is, f. *bird*

āvītus, a, um, adj. *ancestral* (avus)

āvus, i, m. *grandfather*

Bacchæ, arum, f. the frenzied attendants of Bacchus, *Bacchantes*

Bacchus, i, m. the God of Wine, son of Jupiter and Semele

Bactra, orum, n. the chief of Bactriana, the country N. of Mt Caucasus (mod. Balk)

Baiæ, ārum, f. a small town in Campania on the Sinus Cumanus (mod. Bay of Naples)

bălănus, i, f. *an acorn*

Bandūsia, æ, f. a fountain in Apulia near to Venusia

Bantīnus, a, um, adj. of Bantia a town in Apulia near Venusia

barbărus, a, um, adj. *speaking unintelligibly, barbarous* (an imitative word)

barbītos, i, m. *a lyre*

bĕātus, a, um, adj. *made blessed, happy, wealthy, well to do* (beo)

Bellĕrŏphon, ontis, m. son of Glaucus, and grandson of *Sisyphus* king of Corinth

bellĭcōsus, a, um, warlike (bellum)

bello, āre, āvi, ātum, v. n. *carry on war*

bellum, i, n. *war.* (Originally *dŭellum*, a contest between two, a duel)

bĕnĕ, adv. *well* (bonus)

bĕnignus, a, um, adj. *good, kindly, liberal* (bene)

Bĕrĕcyntius, a, um, adj. *connected with Berecyntus,* a Mt. in Phrygia where Cybele was worshipped

bĭbo, ĕre, bĭbi, no sup., v. a. *drink* (πίνω)

Bĭbūlus, i, m. proper name (bĭbo)

bĭdens, dentis, adj. with two rows of teeth, and so *a sheep* two years old

bĭmestris, e, *two months old* (bis, mensis)

bĭrēmis, e, *two-oared, pair-oared* (bis, remus)

blandus, a, um, adj. *winning, enticing*

bŏnus, a, um, adj. comp. mĕlior, sup. optĭmus, *good, kindly favouring*

bos, bŏvis, m. *ox* (βοῦς)

Bospŏrus, i, m. The strait now known as the Golden Horn, between Constantinople and the mainland of Europe

brāchium, ii, n. *arm* (βραχίων)

Brĭtannus, i, m. *a Briton,* native of Britannia (England and Scotland)

bustum, i, n. *tomb,* properly means *burning-place* (buro = uro)

cădo, ĕre, cĕcĭdi, cāsum, v. n. *fall*

cădūcus, a, um, adj. *destined to fall, fleeting* (cădo)

cădus, i, m. *large earthen vessel, wine-jar* (κάδος)

Cæcŭbus, a, um, adj. *of Cæcubum* in S. of Latium, a district famous for its wine

cæcus, a, um, adj. *blind, hidden*

cædes, is, f. *cutting, slaughter, disaster* (cædo)

cædo, ĕre, cĕcīdi, cæsum, v. a. *cut, slay*

cælebs, ĭbis, adj. *unwedded*

cælestis, e, adj. *heavenly* (cælum)

cælum, i, n. *heaven*

cæmentum, i, orig. *chippings, rubble* (?=cædimentum)

Cæsar, ăris, m. a cognomen of the gens Julia, afterwards applied as a title to the emperors

cæspes, ĭtis, f. *turf* (cædo?= *what is cut*)

Călăber, bra, brum, adj. *belonging to Calabria*, a district in the S. of Italy near Tarentum

Călais, is, m. proper name

călĕo, ēre, ŭi, no sup., v. n. *am warm;* with abl. *am warmly in love with*

călĭdus, a, um, adj. *warm, hot* (călĕo)

călīgĭnōsus, a, um, adj. *misty, dark, murky* (călīgo)

calleo, ēre, v. n. *am thick-skinned, am strong* or *able* (callum)

callĭdus, a, um, adj. *shrewd, expert* (calleo)

Calliŏpē, ēs, f. chief of the Muses, goddess of lyric poetry (*καλός, ἔπος*)

călor, ōris, m. *heat, warmth* (călĕo)

Cămēna, æ, f. native Italian word for a *Muse*

campestris, e, adj. *of a plain, flat* (campus)

campus, i, m. *field, plain;* Campus Martius, a large plain to N. W. of Rome bounded on two sides by the Tiber, used for sports, games, reviews &c.

candĭdus, a, um, adj. *glistening, white, fair* (candeo)

Cănĭcŭla, æ, f. *the Dog-star* (dim. of cănis)

cănis, is, comm. *dog, hound* (= *κύων*)

căno, ĕre, cĕcĭni, cantum, v. a. *sing, sing of*

Cantăber, bri, m. an inhabitant of Cantabria, a district in N. Spain

canto, āre, āvi, ātum, v. a. *sing, sing of*

cantus, ūs, m. *song* (căno)

căpax, ācis, adj. *large, roomy, wide* (căpio)

căper, pri, m. *he-goat, goat*

căpillus, i, m. *hair of the head* (cf. cap-ut)

căpĭo, ĕre, cēpi, captum, v. a. *catch, take prisoner*

Căpĭtōlĭum, i, n. temple of Jupiter on the Capitoline hill, one of the seven hills of Rome N.W. of the Palatine

Căpra, æ, f. *the Goat*, a star in the constellation Aurīga

căprea, æ, f. *roe-buck* (căper)

captīvus, a, um, adj. *taken prisoner, captive* (capio)

căput, ĭtis, n. *head*

carbo, ōnis, m. *coal, charcoal*

cărĕo, ēre, ŭi, ĭtum, v. n. followed by abl. *am without*

carmen, ĭnis, n. *song, ode*

carpo, ĕre, psi, ptum, v. a. *pluck off, feed on*

Castălia, æ, f. a fount on Mt Parnassus, sacred to Apollo and the Muses

castĭtas, ātis, f. *purity, chastity*

castra, orum, n. *camp*

castus, a, um, adj. *chaste, pure* (= καθαρός)

cătēna, æ, f. *chain, fetter, shackle*

cătерva, æ, f. *crowd, troop*

Cāto, ōnis, m. M. Porcius Cato Major, a frugal, strict, and severe Roman, born 234 B.C. died 149 B.C.

cătŭlus, i, m. *a whelp, puppy* (dim. of canis)

cătus, a, um, adj. *sharp, clever*

căveo, ēre, cāvi, cautum, v. n. *am on my guard*

cēdo, ĕre, cessi, cessum, v. n. *yield, give place to*

cĕler, is, e, adj. *swift*

cēlo, āre, āvi, ātum, v. a. *conceal, hide*

cēna, æ, f. *dinner, banquet, meal*

centĭmănus, ūs, adj. *with* 100 *hands*

centum, num. adj. indecl. *hundred* (ἑκατόν)

Cerbĕrus, i, m. the three-headed hound or monster which guarded the entrance of Hades

Cĕres, ĕris, f. goddess of agriculture and corn

certāmen, ĭnis, n. *contest*

certo, āre, āvi, ātum, v. n. *contend*

certus, a, um. adj. *sure, fixed*

cerva, æ, f. *a hind, roe*

cervix, īcis, *the neck* (root of κάρα and veho)

cervus, i, m. *stag, deer* (κέρας)

cesso, āre, āvi, ātum, v. n. *delay, rest, am still*

cētĕrus, a, um, adj. *the rest;* usually in plur. = *the others*

Chīus, a, um, *of Chios*, an island in the Ægean

Chlŏē, ēs, f. a Greek female name

Chlōris, ĭdis, f. proper name

chŏrus, i, m. *band of dancers, dance* (χόρος)

cingo, ĕre, inxi, inctum, v. a. *encircle, gird, garland, crown*

cīthăra, æ, f. *lute, guitar* (κιθάρα)

cītus, a, um, adj. *quick, swift* (cieo)

cīvĭcus, a, um, adj. *civil, of citizens* (civis)

cīvīlis, e, adj. *of citizens, civic*

cīvis, is, m. *citizen*

cīvĭtās, ātis, f. *citizenship, state*

clādes, is, f. *breaking in pieces, injury, loss* (κλάω)

clāmor, ōris, m. *shout, cry* (clāmo)

clārus, a, um, adj. *illustrious bright*

classis, is, f. *fleet, ships*

claudo, ĕre, si, sum, v. a. *shut*

claudus, a, um, adj. *lame, limping*

claustrum, i, n. *bars, bolts, barriers* (claudo)

clāvis, is, f. *a key* (clau-do)

clēmens, entis, adj. *gentle, merciful, kind*

clĭens, tis, m., gen. pl. -tium or -tum, *one who listens to* or *is dependent on a patron, client* (κλύω)

Cnĭdus, i. a city in Caria, given up to worship of Venus

Cōdrus, i, m. the last king of Athens; he died that his people might defeat the Spartans

coetus, us, m. company, crowd (co, eo = co-itus)

cōgo, ĕre, cŏēgi, coactum, v. a. *compel, bring together, collect, force* (cum, ago)

cŏhĭbeo, ēre, ŭi, ĭtum, v. a. *keep together, check* (cum, habeo)

cŏhors, hortis, f. *company troop, army*

collum, i, n. *neck*

cŏlo, ĕre, ŭi, cultum, v. a. *till, cultivate, worship*

cŏlor, ōris, m. *colour, hue*

cŏma, æ, f. *hair;* plural cŏmæ, ārum = (of trees) *foliage* (*κόμη*)

cŏmes, ĭtis, m. and f. *companion* (cum : eo)

committo, ĕre, mīsi, missum, v. a. *send together, join;* with Dat., *place in the hands of, entrust*

commŏdus, a, um, adj. *in full measure, fit: obliging* (cum, modus); commŏdum, subst. *advantage*

compōno, ĕre, pŏsŭi, pŏsĭtum, v.a. *lay together, lay to rest*

Concāni, ōrum, a fierce race in N. W. of Spain

concĭdo, ĕre, cĭdi, v. n. *fall, crash down* (cum, cădo)

concĭtus, a, um, partic. *excited, stirred* (cum, cieo)

condĭcio, ōnis, f. *terms, agreement* (cum, dīco)

condisco, ĕre, dĭdĭci, no sup., v. a. *learn thoroughly*

confĕro, ferre, tŭli, lātum, v. a. *bring together*

conjux, ŭgis, f. *one joined with another, wife* (con, jungo)

conscius, a, um, adj. *knowing* (cum, scio)

consĕnesco, ĕre, sĕnui, v. n. *grow old together* (the -sco is inceptive)

consŭlior, āri, ātus sum, v. n. *take counsel, consult*

consĭlĭum, i, n. *counsel*

consors, sortis, adj. *sharing, partner* (cum, sors)

conspĭcio, spĭcĕre, spexi, spectum, v. a. *see, behold*

conspĭcuus, a, um, adj. *manifest, conspicuous*

constans, stantis, adj. *firm, stedfast*

consul, ŭlis, m. *consul,* one of the two chief Roman magistrates holding office for a year

contemno, ĕre, tempsi, temptum, v. a. *scorn, despise*

contemplor, āri, ātus sum, v. a. *look at, view, observe*

contendo, ĕre, di, tum, v. n. *strain, try*

contĭnuo, āre, āvi, ātum, v. a. *join together, unite*

contrā, adv. and prep. c. acc. *against*

contrăho, ĕre, traxi, tractum, v. a. *draw together, check, curtail*

contundo, ĕre, tŭdi, tūsum, v. a. *thoroughly beat, crush*

convĕnio, īre, vēni, ventum, v. n. *go with, suit* (dat.)

converto, ĕre, ti, sum, v. a. *change, alter, transform*

cōpĭa, æ, f. *abundance;* in plur. *troops*

cōrām, adv. *openly, in public*

cornix, nīcis, f. *crow* (*κορώνη*)

cŏrōna, æ, f. *garland, chaplet*

cŏrōno, āre, āvi, ātum, v. a. *crown*

corpus, ŏris, n. *body*

cortex, ĭcis, m. *bark, cork* (used for stopper of a bottle) (? *κείρω*)

Corvīnus, i, m. M. Valerius Messāla Corvīnus, friend of Horace, high in the favour of Augustus

corvus, i, m. *a raven* (κόραξ)
costum, i, n. *perfume, nard* (orig. an Eastern shrub)
Cŏtīsō, ōnis, m. a king of the Dacians
erās, adv. *to-morrow*
Crassus, i, m. M. Licinius Crassus, surnamed Dives, consul with Pompeius 70 and 55 B.C., general against Parthians 53, by whom he was defeated at Carrhæ (Haran) and lost his standards
crātēra, æ, f. *bowl, mixing-bowl* (κρητήρ)
crēdo, ĕre, dĭdi, dĭtum, v. a. *believe*
crēdŭlus, a, um, adj. c. dat. *trusting in* (credo)
cresco, ĕre, crēvi, crētum, v. n. *grow, increase*
Crētē, ēs, f. Island in S. of Ægean Sea
crīmen, ĭnis, n. *charge, accusation, crime* (? = cernimen)
crīnis, is, m. *hair* (κάρα)
crūdus, a, um, adj. *unripe, unready* (? cru-or)
crŭentus, a, um, adj. *bloody, blood-stained* (cruor)
culpa, æ, f. *fault, flaw*
culpo, āre, āvi, ātum, v. a. *blame*
cultūra, æ, f. *tillage, cultivation* (cŏlo)
cum, conj. *when*
cum, prep. with abl. *with, along with*
cunctus, a, um, adj. *all* (co, junctus)
cŭpīdo, ĭnis, m. *desire;* Cupīdĭnes, attendants on Venus, *Cupids* (cupio)
cŭpĭdus, a, um, adj. with *genit. desirous of, eager for* (cupio)
cŭpio, pĕre, cŭpīvi or ĭi, cŭpītum, v. a. *desire, covet*
cur, adv. *wherefore?* (orig. quor=quare)
cūra, æ, f. *care, anxiety*
cūria, æ, f. the Senate-house (? Quĭrītes)
cūro, āre, āvi, ātum, v. a. *care for, be anxious about*
curro, ĕre, cŭcurri, cursum, v. n. *run*
currus, ūs, m. *chariot*
curtus, a, um, adj. *scanty, shortened, curtailed*
curvo, āre, āvi, ātum, v. a. *bend, bow, curve*
curvus, a, um, adj. *curved, bent*
custōdio, īre, īvi, ītum, v. a. *guard, keep* (custos)
custos, ōdis, m. *guardian*
cyăthus, i, m. *ladle, cup* (κύαθος)
Cyclădes, acc. Cyclădas, f. the islands between the Peloponnese and Asia Minor (κύκλος, because they lie in a *circle* round Delos)
Cynthia, æ, f. the goddess born at M. Cynthus in Delos —*Diana*
Cyprius, a, um, adj. *of Cyprus*
Cyprus, i, f. an island in the E. of Mediterranean Sea, sacred to Venus
Cyrus, i, m. Cyrus the first king of Persia
Cythĕrēa, æ, f. Venus, goddess of Cythēra, an island S. of Peloponnese (mod. Cerigo)

Dācus, i, m. *a Dacian:* the tribe lived in the modern Hungary
damno, āre, āvi, ātum, v. a. *condemn, doom*
damnōsus, a, um, adj. *hurtful,* destructive, *injurious*

damnum, i, n. *loss*
Dănaē, ēs, f. daughter of Acrisius, and mother of Perseus
daps, dăpis, f. *feast;* very rare in nom. sing.
Daunus, i, m. a legendary king of Apulia
de, prep. c. abl. *concerning, about*
dēbacchor, āri, ātus sum, *rave* (like Bacchantes), *rage wildly, revel*
dēbeo, ēre, ŭi, ĭtum, v. a. *owe* (de, habeo)
dēcēdo, ĕre, cessi, cessum, v. n. *go away, depart from*
Dĕcember, bris, m. *the month,* counted 10th (dĕcem) in the Roman Calendar
dĕcens, tis, adj. *comely* (deceo)
dēclīvis, e, adj. *sloping* (de, clīvus)
dēcōrus, a, um, adj. *comely, becoming* (deceo)
dēcurro, ĕre, cŭcurri or curri, cursum, v. n. *run down*
dĕcus, ŏris, n. *grace, comeliness, glory*
dēdĕcus, decŏris, n. *disgrace, dishonour*
dēdo, ĕre, dēdĭdi, dēdĭtum, v. a. *give up, surrender*
dēdūco, ĕre, xi, ctum, v. a. *draw down, derive*
dēfluo, ĕre, fluxi, fluxum, v. n. *flow down*
dēfungor, i, unctus sum, v. dep. gov. abl. *dischargelabours of*
dēgo, ĕre, dēgi, v. n. *pass* (time), *live*
dēlābor, lābi, lapsus sum, v. n. *glide down, flow down*
dēlecto, āre, āvi, ātum, v. a. *please, delight* (delicio)
dēlēnio, īre, īvi, ītum, v. a. *soothe, charm* (de, lēnis)
dēlictum, i, n. *crime, fault,* (de, linquo)
Dēlĭus, a, um, adj. *connected with Delos,* the central island of the Cyclades where Apollo and Diana were born
Delphĭcus, a, um, adj. of Delphi in Phocis where was the oracle of Apollo
dēlūbrum, i, n. *shrine, temple, fane* (de-luo, = *place of atonement*)
dēmens, entis, adj. *mad, insane* (de, mens)
dēmergo, ĕre, rsi, rsum, v. a. *plunge, dip, sink*
dēmitto, ĕre, mīsi, missum, v. a. *send down, let down*
dēmo, ĕre, dempsi, demptum, v. a. *take away, remove*
dēnăto, āre, āvi, ātum, v. n. *swim down*
dēnĕgo, āre, āvi, ātum, v. a. *refuse, decline*
dēnōmĭno, āre, āvi, ātum, v. a. *name, record* (nōmen)
densus, a, um, adj. *thick, crowded, dense*
dērĭpio, ĕre, ui, reptum, v. a. *tear down* (de, răpio)
derīvo, āre, āvi, ātum, v. a. *draw from, leave from* (rivus)
descendo, ĕre, endi, ensum, v. n. *come down, descend*
dēsĕro, ĕre, sĕrui, sertum, v. a. *leave, abandon, desert*
dēsīdĕro, āre, āvi, ātum, v. a. *regret, miss, long for*
dēsĭlio, īre, ĭlui, ultum, v. n. *leap down, spring down* (salio)
dēsĭno, ĕre, ĭvi or ĭi, ĭtum, v. n. *leave off, cease*
despĭcio, ĕre, spexi, spectum, v. a. *look down upon, despise*

destĭno, āre, āvi, ātum, v. a. *intend, design, appoint*

destĭtuo, ĕre, ui, ūtum, v. a. *forsake, leave in the lurch:* with abl. *defraud, rob*

dētĕrior, us, compar. adj. *worse, inferior, meaner*

deus, i, m. *god;* gen. pl. deum or deorum; di and dis are often used for dei and deis

dēvius, a, um, adj. *out of the way, retiring* (de, via)

dēvŏveo, ēre, vōvi, vōtum, v. a. *dedicate by a vow, devote*

dextĕra (or dextra), æ, f. *right hand*

Dīāna, æ, f. sister of Apollo; the goddess of light (dius, dies)

dīco, ĕre, xi, ctum, v. a. *point out in speech, say, utter* (δείκνυμι)

dīdūco, ĕre, duxi, ductum, v. a. *part, sever, divide, distribute*

dĭes, ēi, m. and f. in sing., m. in pl. *day, time* (root div = bright, cf. divus)

Diespĭter, tris, m. = Juppiter q. v.

difficĭlis, e, adj. *hard, troublesome, surly to*

diffindo, ĕre, fīdi, fissum, v. a. *cleave asunder, open*

diffingo, ĕre, finxi, fictum, v. a. *make afresh, cancel, alter*

dijūdĭco, āre, āvi, ātum, v. a. *decide, determine, settle*

dignus, a, um, adj. *worthy;* with abl. *worthy of*

dīlŭvĭes, ēi, f. *washing away, deluge* (dis, luo)

dīmŏveo, ēre, mōvi, motum, v. a. *move apart, away, put aside* (dis, moveo)

dīruo, ĕre, ŭi, ŭtum, v. a. *dash apart* (dis, ruo)

dīrus, a, um, adj. *dread, terrible*

disco, ĕre, dĭdĭci, no sup., v. a. *learn*

discors, cordis, adj. *discordant, causing quarrels* (dis, cor)

dissentio, īre, sensi, sensum, v. n. *disagree with* (governs dat. case)

dissĭdeo, ēre, ēdi, essum, v. n. *sit apart, differ from*

disto, āre, no perf. or sup., v. n. with dat. *stand apart from, differ from*

dīva, æ, f. *goddess* (dīvus)

dīves, ĭtis, adj. *rich;* with gen. *rich in*

dīvīnus, a, um, adj. *godlike, divine* (dīvus)

dīvus, i, m. *a god, divinity* gen. plur. divom. sub divo means, *in the open air* (δῖος)

do, dăre, dĕdi, dătum, v. a. *give;* of sails *spread* (δίδωμι)

dŏceo, ēre, ŭi, doctum, v. a. *teach;* doctus = *skilled,* compar. doctior

dŏleo, ēre, ŭi, ĭtum, v. n. *grieve, mourn*

dŏlium, ii, n. *jar, pitcher*

dŏlōsus, a, um, adj. *treacherous, crafty* (dŏlus)

dŏmĭna, æ, f. *mistress, ruler*

dŏmĭnus, i, m. *master, owner, lord*

dŏmo, āre, ŭi, ĭtum, v. a. *tame, subdue*

dŏmus, ūs, abl. domo, acc. pl. domos, f. *home, house* (δόμος)

dōnec, conj. *as long as, while*

dōno, āre, āvi, ātum, v. a. *give, present*

dōnum, i, n. *gift*

dormio, īre, īvi or ii, ītum, v. n. *sleep*

dōs, dōtis, f. *dowry, marriage-portion*
dōto, āre, āvi, ātum, v. a. *dower, portion, gift*
dūco, ĕre, xi, ctum, v. a. *draw, lead;* ducere naribus = *inhale;* of wine = *quaff;* ducere uxorem = *marry*
dŭellum, old form of bellum, q. v.
dulcis, e, adj. *sweet* (γλυκύς)
dum, conj. *while*
dūmētum, i, n. *thicket, coppice*
dūro, āre, āvi, ātum, v. a. *harden*
dūrus, a, um, adj. *hard, cruel*
dux, dŭcis, m. *leader*

ĕburnus, a, um, adj. *of ivory* (ĕbur)
ĕdax, ācis, adj. *eating, consuming* (ĕdo)
effĭcĭo, ĕre, fēci, fectum, v. a. *make, render*
ēgrĕgius, a, um, adj. *extraordinary, peerless, glorious,* (e, grex)
ĕheu, interj. *alas!*
ēlăbōro, āre, āvi, ātum, v. a. *work out, produce*
ēlĕmentum, i, n. *beginning, rudiment*
ēlĭgo, ĕre, lēgi, lectum, v. a. *pick out, choose*
ēlŏquor, i, lŏcūtus sum, v. dep. a. *speak out, declare*
emptor, ōris, m. *buyer, purchaser* (emo)
Encĕlădus, i, m. one of the giants who tried to take heaven
Ĕnīpeus, i, m. a proper name
ēnītor, i, nisus sum, v. dep. *strive hard, endeavour*
ensis, is, m. *sword*
ĕo, īre, īvi, ĭtum, v. n. *go* (ε.μι)
eōdem, adv. *to the same place* (idem)
ĕpŭlæ, ārum, f. *feast, banquet*
ĕques, ĭtis, m. *horseman*
ĕquīnus, a, um, adj. *of a horse* (equus)
ĕquus, i, m. *horse* (ἵππος)
ērādo, ĕre, si, sum, v. a. *scrape off, purge away*
erro, āre, āvi, ātum, v. n. *stray, wander*
ĕtĭam, conj. *and also, even* (et, jam)
Ētrūscus, a, um, adj. *Etrurian*
Eŭĭăs, ădis, f. *a Bacchante* (εὐοῖ)
Eurōpē, ēs, f. daughter of Agenor king of Phœnicia, was carried off to Crete by Jupiter in the form of a bull
Eurus, i, m. *East wind*
ēvello, ĕre, velli, vulsum, v. a. *tear out, pluck out*
exănĭmo, āre, āvi, ātum, v. a. *make breathless, kill* (ex, anima)
excĭdo, ĕre, cĭdi, v. n. *fall out, disappear, perish* (cădo)
excīdo, ĕre, cīdi, cīsum, v. a. *hew out, lay low, demolish* (caedo)
excĭpio, ĕre, cēpi, ceptum, v. a. *catch, receive*
excŭbĭae, ārum, f. *guard, watch* orig. *lying out* (cubo)
excŭtio, ĕre, cussi, cussum, v. a. *cast out or off, discard* (quatio)
exemplum, i, n. *pattern, instance*
exĭgo, ĕre, ēgi, actum, v. a. *drive out, complete, finish*
exĭguus, a, um, adj. *scanty, small* (ex, ago)
exĭmo, ĕre, ēmi, emptum, v a. *take away*

exĭtium, ii, n. *ruin, destruction*
exĭtus, ūs, m. *outcome, issue, end* (ex, eo)
expĕdio, īre, īvi or ĭi, ītum, v. a. *set the feet free, deliver* (ex, pes)
expĕrior, īri, pertus sum, v. dep. a. *learn by experience, find out*
expers, tis, adj. *with no share of, ignorant of* (ex, pars)
explĭco, āre, ŭi or āvi, ĭtum or ātum, v. a. *unfold*
expugno, āre, āvi, ātum, v. a. *take by storm*
exsomnis, e, adj. *sleepless*
exstinguo, ĕre, stinxi, stinctum, v. a. *put out, destroy, quench*
exsul, ŭlis, m. *an exile*
exsultim, adv. *friskily, leaping about* (ex, salto)
extendo, ĕre, tendi, tentum, v. a. *extend, spread, proclaim*
extrā, prep. governs acc. *outside, beyond*
extrēmus, a, um, superl. adj. *outermost, last*
extrĭco, āre, āvi, ātum, v. a. *disentangle, free* (ex, tricae = *trifles*)

fābŭlōsus, a, um, adj. *fabulous, storied*
făcies, ēi, f. *face; beauty*
făcĭlis, e, adj. *easy, light* (facio)
făcio, ĕre, fēci, factum, v. a. *make, do*
fæx, æcis, f. *dregs, lees*
Fălernus, a, um, adj. of or belonging to the Falernian district in Campania
fallax, ācis, adj. *deceitful, crafty* (fallo)
fallo, ĕre, fĕfelli, falsum, v. a. *deceive, elude, escape notice of,* = Gk. λανθάνω (σφάλλω)
falsus, a, um, adj. *deceptive, feigned, false*
fāma, æ, f. *reputation*
fāmes, is, f. *hunger*
fāmōsus, a, um, adj. *notorious, infamous*
fāmŭlus, i, m. *servant, attendant*
fār, farris, n. *corn, spelt, meal*
fās, indecl. n. *that which is right in the sight of God; law (divine)*
fasti, orum, m. days on which legal judgments can be pronounced; a register of such days, *a calendar* (fari)
fastīdio, īre, īvi or ĭi, ītum, v. a. *scorn, disdain*
fastīdiōsus, a, um, adj. *disgusting, disagreeable*
fātālis, e, adj. *destined, fated, destructive*
fătigo, āre, āvi, ātum, v. a. *make weary*
fātum, i, n. *fate, destiny*
Faunus, i, m. god of shepherds and agriculture
făveo, ēre, fāvi, fautum, v. n. *am favourable*
Făvōnius, ii, m. *the West wind*
fax, făcis, f. *torch*
fēcundus, a, um, adj. *fertile in, prolific of* (cf. fe-tus)
fēlix, īcis, adj. *happy*
fĕra, æ, f. *wild-beast* (cf. θήρ)
fĕrio, īre, v. a. *strike, hit*
fĕro, ferre, tŭli, lātum, v. a. *bear, carry, win* (φέρω)
fĕrox, ōcis, adj. *fierce*
ferrum, i, n. *iron, sword, knife*
fertĭlis, e, adj. with gen. *productive of* (fero)
fĕrus, a, um, adj. *wild, untamed, fierce*

fervĭdus, a, um, adj. *hot, fiery*
fessus, a, um, adj. *wearied*
festus, a, um, adj. *festal*
fētus, a, um, adj. *pregnant* (cf. fe-mur, fe-lix)
fĭdēlis, e, adj. *faithful*
fĭdes, ēi, f. *good faith, honour*
fĭdes, ĭs, f. rare in sing. *string* (of a musical instrument)
fīdo, ĕre, fīsus sum, v. n. *trust, rely on*
fīdus, a, um, adj. *faithful*
fīgo, ĕre, fixi, fixum, v. a. *fix, fasten, put, set*
fīlius, ii, m. *son*
fingo, ĕre, nxi, fictum, v. a. *mould, shape*
fīnio, īre, īvi, ītum, v. a. *end, finish*
fīnis, is, m. and f. *end*
fīnĭtĭmus, a, um, adj. *neighbouring*, with dat. *bordering on*
fīo, fĭeri, factus sum, passive of facio, *am made, become*
firmo, āre, āvi, ātum, v. *strengthen, nerve*
firmus, a, um, adj. *firm, strong*
fistŭla, æ, f. *a Pan's pipe*
flăgellum, i, n. *whip, lash*
flāgĭtĭum, i, n. *shameful deed, guilt*
flāgĭto, āre, āvi, ātum, v. a. *demand*
flāgro, āre, āvi, ātum, v. n. *blaze, burn*
flāmen, ĭnis, n. *blast, breathing* (flo)
flamma, æ, f. *flame*
flāvus, a, um, adj. *yellow, golden-haired*
flecto, ĕre, xi, xum, v. a. *bend, turn*
fleo, ēre, ēvi, ētum, v. n. *weep, mourn*
flōs, ōris, m. *flower*
fluctus, ūs, m. *wave*
flūmen, inis, n. *stream*
fluo, ĕre, uxi, uxum, v. n. *flow, stream*
fœdus, a, um, adj. *foul, disgraceful*
fœdus, ĕris, n. *treaty, agreement, terms*
fons, tis, m. *fountain, source, origin*
Fŏrentum, i, n. a small town in Apulia
fŏres, um, f. (very rarely in sing.) *doors, gates* (θύρα)
Formiae, arum, f. a town in Latium on borders of Campania
formīdo, āre, āvi, ātum, v. a. *dread, fear*
formo, āre, āvi, ātum, v. a. *shape, mould*
fortis, e, adj. *brave*
fortūna, æ, f. *fortune, chance* (fors, fero)
fossor, ōris, m. *digger, delver*
frăgĭlis, e, adj *easily broken, frail, weak* (frango)
frango, ĕre, frēgi, fractum, v. a. *break*
frāter, tris, m. *brother* (φρατρία)
fraudŭlentus, a, um, adj. *deceptive, cheating*
fraus, dis, f. *treachery, guile; harm*
fraxĭnus, i, f. *ash-tree*
frĕmĭtus, us, m. *roar, noise, uproar* (fremo)
frĕmo, ĕre, ŭi, ĭtum, v. n. *roar, snort* (βρέμω)
frĕquens, tis, adj. *thronged*
frīgĭdus, a, um, adj. *cold*
frīgus, ŏris, n. *cold* (ῥῖγος)
frons, dis, f. *foliage*
frons, tis, f. *forehead*
frūges, um, f. sometimes in sing. as if from frux, frūgis, f. *fruits, crops*

frustrā, adv. *in vain*
frŭtĭcētum, i, n. *a thicket, covert* (frŭtex)
fŭga, æ, f. *flight*
fŭgax, ācis, adj. *flying*
fŭgio, ĕre, fūgi, fŭgĭtum, v. n. and a. *flee; flee from, escape* (φείγω)
fŭgo, āre, āvi, ātum, v. a. *put to flight*
fulgeo, ēre, fulsi, no sup., v. n. *flash, gleam* (φλέγω)
fulmen, ĭnis, n. *thunderbolt* (fulgeo)
fulmĭneus, a, um, adj. *of lightning* (fulmen)
fulmĭno, āre, āvi, ātum, v. n. *lighten*
fūmo, āre, āvi, ātum, v. n. *smoke, reek*
fūmus, i, m. *smoke* (θύω)
fūnāle, is, n. *torch* (made of rope, fūnis)
fundus, i, m. *farm, estate*
fundus, i, m. *foundation, bottom*
fūnĕrātus, a, um, p. adj. *killed, destroyed* (fūnero = I bury)
fūnus, ĕris, n. *funeral, death*
fūrĭālis, e, adj. *Fury-like, dreadful, fearful* (fūro)
fūro, ĕre, v. n. *rage, am mad*
fūror, ōris, m. *rage, madness*
fustis, is, m. *stick*

Gætūlus, a, um, adj. of the Gætūli, a tribe in N.W. Africa
Gălătēa, æ, f. a proper name
Gallia, æ, f. *Gaul, France*
Gallĭcus, a, um, adj. *Gallic, of Gaul*
gaudeo, ēre, gāvīsus sum, v. n. *rejoice*
gaudium, i, n. *joy*
gĕlĭdus, a, um, adj. *cold, icy, frozen* (gelu)
Gĕlōnus, a, um, adj. *of the Gelōni*, a tribe of Scythia (in mod. *Ukraine*)
gĕmĭnus, a, um, adj. *twin-born, twin* (gigno)
gemma, æ, f. *jewel*
gĕnĕrōsus, a, um, adj. *nobly-born, of high family* (gĕnus)
Gĕnius, ii, m. *Patron-god, genius* (gigno)
gĕnus, eris, n. *race* (gigno, γένος)
gĕro, ĕre, gessi, gestum, v. a. *bear, carry, carry on*
gestio, īre, ii or īvi, ītum, v. n. *use eager gestures, am eager* (gestus)
Gĕtæ, arum, m. a people of Thrace
Gĭgantēus, a, um, adj. of the Giants who stormed heaven but were cast down beneath Ætna by Jupiter
glăcio, āre, āvi, ātum, v. a. *freeze, congeal*
glēba, æ, f. *clod, lump of earth*
glōria, æ, f. *glory, distinction, fame* (κλέος)
Glўcĕra, æ, f. proper name (γλυκύς)
Græcus, a, um, adj. *Greek*
grāmen, ĭnis, n. *grass*
grandis, e, adj. *large, big, noble*
grando, ĭnis, f. *hail, hail-storm*
Grātia, æ, f. one of the three Graces, Aglaia, Euphrŏsўnē, and Thălia
grātus, a, um, adj. *pleasing, pleasant, charming*
grăvis, e, adj. *heavy, severe, cruel, stern* (βαρύς)
grex, ĕgis, m. *flock, drove* (? ἀγείρω)
Gўas, æ, m. a giant with 100 arms
Gўges, is, m. a beautiful youth

hăbeo, ēre, ui, ĭtum, v. a. *have, hold, consider*

Hādria, æ, m. the Adriatic Sea, between Italy and Greece

hædus, i, n. *kid:* Hædi, *the Kids,* a constellation in the hand of 'the Waggoner' (Aurīga)

hæreo, ēre, hæsi, hæsum, v. n. *cling, stick, hold fast*

Hannĭbal, bălis, m. the son of Hamilcar, the Carthaginian general in second Punic war

hasta, æ, f. *spear*

Hĕbrus, i, m. the chief river in Thrace

Hectŏreus, a, um, adj. of or belonging to Hector

herba, æ, f. *grass, herbage* (cf. φορβή)

herbōsus, a, um, adj. *grassy, full of grass* (herba)

Hercŭles, is, m. the son of Jupiter; he was the god of strength and valour

hērēs, ēdis, m. *heir* (cf. χείρ)

hĕrīlis, e, adj. *servile, slavish* (hĕrus)

Hespĕria, æ, f. *the land of the West* (ἑσπέρα)

heu, interj. *ah, alas*

hīc...hic, *one...another*

hiems, ēmis, f. *winter* (χεῖμα)

hinc, adv. *hence*

Hippŏlўtē, ēs, f. wife of Acastus king of Magnesia

Hispānus, a, um, adj. *Spanish*

histŏria, æ, f. *narrative, history* (=ἱστορία)

hŏnor, ōris, m. *honour, distinction*

hōra, æ, f. *hour, time, moment*

hornus, a, um, adj. *of this year* (=hōrīnus, cf. ὥρινος)

horrendus, a, um, adj. *dreadful, terrible* (horreo)

horreum, i, n. *granary, cellar, wine-bin*

horrĭdus, a, um, adj. *rough, bristling, savage* (horreo)

hospes, ĭtis, m. *host, stranger*

hospĭta, æ, f. *hostess*

hostia, æ, f. *victim*

hostĭcus, a, um, adj. *hostile*

hostis, is, m. *enemy* (a public foe as opposed to a private enemy, inimīcus)

hūc, adv. *hither*

hūmānus, a, um, adj. *of man, human* (hŏmo)

hŭmĭlis, e, adj. *low-lying, humble* (humus)

hŭmus, i, f. *earth, ground* (cf. χάμαι)

Īāpyx, ўgis, adj. *Iapygian* i.e. Apulian, used also for a wind (W.N.W.) which blows in the S. of Italy, the word *ventus* being understood

Ībўcus, i, m. a proper name

Īcărus, i, m. son of Dædalus: he fell into the Ægean Sea while trying to fly in the air from Crete

ictus, ūs, m. *stroke, blow, fall*

Īda, æ, f. a Mt. near Troy, still called Ida

īdem, eădem, ĭdem, pron. *the same*

Idōneus, a, um, adj. *fit, suitable*

igneus, a, um, adj. *fiery, flaming, burning* (ignis)

ignis, is, m. *fire*

īlex, ĭcis, f. *holm-oak*

Īlia, æ, f. a poetical name for Rhea Silvia the mother of Romulus and Remus

Īlios, i, f. the city of Troy in Phrygia

illăbor, lapsus sum, v. dep. n. *fall in, tumble in ruins*
illăqueo, āre, āvi, ātum, v. a. *ensnare, entangle* (in, laqueo)
ille, a, ud, demonstr. pron. *that, that famous*
illīc, adv. *there*
ĭmāgo, ĭnis, f. *phantom, ghost*
imbellis, e, adj. *unwarlike, cowardly, craven* (in, bellum)
imber, ris, m. *rain, shower* (ὄμβρος)
immĕrĭtus, a, um, adj. *undeserved* (in, merĭtus)
immētātus, a, um, adj. *unmeasured* (in, mēto)
immĭneo, ēre, v. n. *lean over, overhang* (in, maneo)
immĭnuo, ĕre, ui, ūtum, v. a. *lessen, impair* (in, minuo)
immĭsĕrābĭlis, e, adj. *unpitied* (in, mĭseror)
immūnis, e, adj. *not bringing a gift; free from a public service;* followed by a gen. *free from* (in, munus)
impar, păris, adj. *uneven* (in, par)
impăvĭdus, a, um, adj. *fearless, unblenching, intrepid* (in, pavidus)
impĕrium, ii, n. *rule, supreme power,* properly *power of life and death*
impermissus, a, um, adj. *forbidden, not allowed* (in, permitto)
impĕro, āre, āvi, ātum, v. a. and n. *command, order* (in, paro)
impĕtus, ûs, m. *attack, onslaught* (in, peto)
impĭger, gra, grum, adj. *not slothful, quick, active* (in, *piger)*
impius, a, um, adj. unhallowed (in, pius)
impōno, ĕre, pŏsui, pŏsĭtum, v. a. *place on, set upon* (in, pōno)
importūnus, a, um, adj. *untimely, distressing, oppressive*
impŏtens, entis, adj. *powerless, vehement, headstrong* (sc. sui)
imprŏbus, a, um, adj. *irrepressible, insatiate, outrageous*
impŭdens, tis, adj. *shameless* (in, pŭdor)
īmus, a, um, adj. *lowest* (used for infĭmus, sup. of infĕrus)
in, prep. with acc. *into, on to;* with abl. *inside, in*
Īnăchus, i, m. *the first king of Argos*
ĭnānis, e, adj. *empty*
ĭnaudax, ācis, adj. *not daring, cowardly* (in, audeo)
incēdo, ĕre, cessi, cessum, v. a. *go into, approach, enter*
incertus, a, um, adj. *unsure, insecure* (in, certus)
incestus, a, um, adj. *unchaste, impure* (in, castus)
inclīno, āre, āvi, ātum, v. n. *sink, descend*
inclūdo, ĕre, clūsi, clūsum, v. a. *shut in, enclose, confine* (in, claudo)
incŏla, æ, com. *inhabitant, dweller in* (in, colo)
incŏlŭmis, e, adj. *safe, uninjured, unhurt*
incontĭnens, entis, adj. *intemperate, unrestrained*
India, æ, f. *the country E. of the R. Indus*
indictus, a, um, adj. *not spoken of, unsung*
indignus, a, um, adj. *unworthy, undeserving*
indŏcĭlis, e, adj. *unteachable, intractable* (in, docco)

indŏmĭtus, a, um, adj. *untamed, fierce, wild*
ĭneo, īre, īvi or ii, ĭtum, v. a. *enter, go into*
iners, ertis, adj. orig. *without skill, lifeless, sluggish* (in, ars)
infāmis, e, adj. *notorious, infamous, disreputable* (in, fama)
infectus, a, um, adj. *undone, void, of none effect* (in, facio)
infero, ferre, tŭli, lātum, v. a. *bring on, deal*
infestus, a, um, adj. *hostile*
infĭcio, ĕre, fēci, fectum, v. a. *stain, pollute*
ingĕnium, ii, n. *talent, character* (in, gigno = what is born in you)
ingens, gentis, adj. *huge, enormous*
ingĕnuus, a, um, adj. *noble, high-born* (in, gigno)
ingrātus, a, um, adj. *unpleasant, ungrateful* (in, gratus)
injĭcio, ĕre, jēci, jectum, v. a. *throw on, heap upon* (in, jacio)
ĭnno, nāre, nāvi, nātum, v. n. *float in*, or, *amid* (in, no)
innŏcens, entis, adj. *harmless, guiltless*
innŭmĕrābĭlis, e, adj. *countless, innumerable*
ĭnops, ŏpis, adj. *without resources, helpless, needy*
inquiētus, a, um, adj. *restless, unquiet*
inquĭno, āre, āvi, ātum, v. a. *stain, pollute* (in, coenum)
insānia, æ, f. *madness, frenzy, inspiration*
insānio, īre, īvi or ii, ītum, *v. n. am mad, rave*
insānus, a, um, adj. *mad, frantic, frenzied* (in, sanus)
inscius, a, um, adj. *not knowing, ignorant, unaware* (in, scio)
insĕro, ĕre, sĕrui, sertum, v. a. *place among, enroll into*
insignis, e, adj. *conspicuous, remarkable, glorious*
insomnis, e, adj. *sleepless, wakeful* (in, somnus)
institor, ōris, m. *merchant*
instĭtuo, ĕre, tui, tūtum, v. a. *teach, instruct, train*
insto, āre, stĭti, stātum, v. n. *threaten, menace* (in, sto)
insulto, āre, āvi, ātum, v. n. *leap upon, jump on* (in, salto)
intactus, a, um, *untouched, unbroken*
intāmĭnātus, a, um, adj. *unsullied, untarnished*
intĕger, gra, grum, adj. *untouched, untouched with love, heart-whole* (in, tango)
inter, prep. gov. acc. *between, among*
intĕrim, adv. *in the meantime, meanwhile*
ĭnultus, a, um, adj. *unavenged, unpunished, unharmed*
ĭnūtĭlis, e, adj. *useless, worthless, barren*
inverto, ĕre, ti, sum, v. a. *change, taint* (in, verto)
invĭcem, adv. *by turns, alternately*
invictus, a, um, adj. *unvanquished, unconquered*
invĭdendus, a, um, adj. *enviable* (invideo)
invĭdus, a, um, adj. *envious, jealous*
inviŏlātus, a, um, adj. *unharmed, scatheless*

invīsus, a, um, part. adj. *hated, loathed* (invideo)
invītus, a, um, adj. *unwilling*
involvo, ĕre, volvi, vŏlūtum, v. a. *roll in, wrap up, cover*
Ĭōnĭcus, a, um, adj. *of Ionia*, in the W. of Asia Minor
ipse, a, um, demonstr. pron. *self*
īra, æ, f. *anger, wrath*
īrācundus, a, um, adj. *angry, passionate*
īrascor, i, īrātus sum, v. dep. *am angry, enraged*
irrĕpertus, a, um, adj. *undiscovered, unfound* (in, rĕpĕrio)
irrīto, āre, āvi, ātum, v. a. *provoke, stir, enrage*
irrītus, a, um, adj. *vain, void, ineffective*
Ĭtălia, æ, f. *Italy*
Iter, ĭtĭnĕris, n. *way, journey, expedition* (eo)
ĭtĕro, āre, āvi, ātum, v. a. *repeat*
Ixīon, ŏnis, m. king of the Lapithæ in Thessaly, who for murder and impiety was fastened to an ever-rolling wheel in the nether world

jăcĭo, ĕre, jēci, jactum, v. a. *cast, hurl, throw*
jăcŭlātor, ōris, m. *hurler, caster* (jăcŭlor)
jăcŭlor, āri, ātus sum, v. dep. a. *throw at, strike, hit*
jam, adv. *already, now* (for di-am cf. di-es)
jamdūdum, adv. *for a long time now, long since*
jānĭtor, ōris, m. *warder, door-keeper* (jānua)
jānua, æ, f. *door, portal, gate* (ja=*ia*, cf. i-re)
jĕcur, jĕcŏris, n. *liver* (ἦπαρ)
jŏcōsus, a, um, adj. *sportive, merry*
jŏcus, i, m. *joke, jest, sport*
jŭbeo, ēre, jussi, jussum, v. a. *order, command, bid*
jūdex, ĭcis, m. *judge*
jūgĕrum, i, n. *acre*
jŭgum, i, n. *the joining thing; yoke; ridge, hill* (ζύγον)
jungo, ĕre, junxi, junctum, v. a. *join, unite* (ζεύγνυμι)
jūnior=ju(ve)nior, compar. of jŭvĕnis
Jūno, ōnis, f. greatest of the goddesses, queen of heaven, wife of Juppiter
Juppĭter, Jŏvis, m. *Juppiter*, greatest of the gods, king of heaven (nom.=Diu-pater, gen=Di-ovis, cf. Ζεύς, Διός or Διϝός)
jūs, jūris, n. *right, law*
justus, a, um, adj. *right, fair.* justum used as subst.=jus
jŭvencus, i, m. *young ox, bullock*
jŭvĕnis, is, adj. *young*
jŭventa, æ, f. *youth* (juvenis)
jŭventus, ūtis, f. *youth, body of young men*

Karthāgo, ĭnis, f. a celebrated city in N. Africa, destroyed by Scipio B.C. 146

lăbo, āre, āvi, ātum, v. n. *totter, am ready to fall*
lābor, lapsus sum, v. dep. n. *glide, fall, sink, moulder*
lăbor, ōris, m. *toil, work, trouble*
lăbōro, āre, āvi, ātum, v. n. *labour, strive, suffer, travail*
Lăcæna, f. adj. *Laconian, Spartan* (Λάκων, Λάκαινα)
Lăcēdæmŏnius, a, um, adj. *Lacedæmonian, Spartan*

lăcĕro, āre, āvi, ātum, v. a. *tear, mangle, rend*
lăcertus, i, m. *the upper part of the arm, the arm itself*
lăcesso, ĕre, īvi, ītum, v. a. *provoke, challenge*
lăcrĭma, æ, f. *tear* (δάκρυον)
lædo, ĕre, læsi, læsum, v. a. *hurt, injure, wound, break*
Læstrygŏnius, a, um, adj. *of the Læstrygones*, the ancient inhabitants of Formiæ in Campania
lætus, a, um, adj. *glad, abundant*
lævus, a, um, adj. *left, on the left side* (λαιός)
Lămia, æ, m. the surname of the Ælian family
Lămus, i, m. son of Neptune, and founder of Formiæ in Campania
lāna, æ, f. *wool* (λάχνη)
languesco, ere, gui, v. n. *become faint, weak;* of wine = *mellow*
languĭdus, a, um, adj. *faint, weak;* of wine = *mellow*
Lānŭvīnus, a, um, adj. *of Lanuvium*, a town in Latium on the Appian Way
Lāŏmĕdon, ontis, m. father of Priam, king of Troy
lăpis, ĭdis, m. *stone, jewel*
lăqueus, i, m. *noose, snare*
Lăr, Lăres, m. usually in plural, *household gods, tutelar deities of a house*
largus, a, um, adj. *liberal*
lascīvus, a, um, adj. *wanton*
lātē, adv. *widely, far and wide.* Comparative, lātius (latus)
lătĭto, āre, āvi, ātum, v. n. *lie hid, lurk* (freq. of lăteo)
Lātōna, æ, f. mother of Apollo and Diana (Λήτω)
lātus, a, um, adj. *broad, wide* (= stlatus)
lătus, ĕris, n. *side, flank*
laudo, āre, āvi, ātum, v. a. *praise*
laurus, i, f. *laurel*
laus, dis, f. *praise, renown*
lăvo, ĕre (in Hor.) or āre, lavāvi or lāvi, lavātum, lautum or lōtum, v. a. *wash* (λούω)
laxo, āre, āvi, ātum, v. a. *slacken, unloose*
lĕæna, æ, f. *lioness* (leo)
lectus, a, um, adj. *picked, chosen* (lego)
Lēnæus, a, um, adj. *Lenæan, Bacchic* (ληνός = *wine-vat*)
lēnio, īre, īvi, ītum, v. a. *soften, moderate, soothe*
lēnis, e, adj. *gentle, mild*
lentus, a, um, adj. *slow, lingering*
leo, ōnis, m. *lion* (λέων). Leo = the constellation
lētum, i, n. *death*
lĕvis, e, adj. *light*
lex, lēgis, f. *law*
lĭber, ĕri, m. generally in plur. *children*
liber, a, um, adj. *free*
Lĭber, i, m. *the god who gives freedom* (from care &c.), *Bacchus; wine*
lĭbet, ŭit, or lĭbĭtum est, v. impers. n. *it is pleasing*
Lĭbĭtīna, æ, f. goddess of funerals, sometimes put for *Death*
lĭcet, ēre, ŭit, lĭcĭtum est, v. impers. *it is lawful*
lignum, i, n. *wood, log*
līgo, ōnis, m. *mattock, hoe*
līmen, ĭnis, n. *threshold*
lingua, æ, f. *tongue*
linquo, ĕre, līqui, lictum, v. a. *leave*

Lĭpăræus, a, um, adj. *of Lipara*, an island N. of Sicily
lĭquĭdus, a, um, adj. *flowing liquid*
lĭquor, ōris, *fluid, water, sea*
Līris, is, m. a river between Latium and Campania
lis, lītis, f. *strife, law-suit*
lītus, ŏris, n. *shore, coast*
longus, a, um, adj. *long, lasting*
lŏquax, ācis, adj. *talkative, garrulous, babbling, prattling*
lŏquor, locūtus sum, v. dep. a. *speak, talk about*
lōrum, i, n. *thong, lash, rein*
Lūcĕria, æ, f. a town in Apulia
lŭcerna, æ, f. *lamp*
lūcĭdus, a, um, adj. *bright*
lŭcrum, i, n. *gain*
luctuōsus, a, um, adj. *sorrowful, sad* (luctus)
lūcus, i, m. *grove*
lūdo, ĕre, si, sum, v. n. and a. *play; write playfully*
lūdus, i, m. *game, sport*
lūgūbris, e, adj. *dismal, melancholy*
lūmen, ĭnis, n. *light* (=lucmen)
lūna, æ, f. *moon* (=lucna)
luo, ĕre, ui, uĭtum, v. a. *atone for*
lŭpa, æ, f. *she-wolf* (lupus=λύκος)
lŭpus, i, m. *wolf*
lūrĭdus, a, um, adj. *yellow*
lustro, āre, āvi, ātum, v. a. *wander over, traverse*
lux, lūcis, f. *light*, in pl. *days*
Lÿæus, i, m. *the god who frees* (from care &c.), *Bacchus, wine* (λύω)
Lÿcē, ēs, f. proper name
Lÿcia, æ, f. the country E. of Caria and N. of the Levant
Lÿcus, i, m. a miser
Lÿdē, ēs, f. proper name
Lÿdia, æ, f. a country in the W. of Asia Minor
lympha, æ, f. *water, pure lustral water*
lÿra, æ, f. a large seven-stringed musical instrument, *lyre* (λύρα)

Măcĕdo, ōnis, m. *a Macedonian*
măcies, ēi, f. *decay, leanness, consumption*
mădeo, ēre, ui, v. n. *am wet, drenched, steeped*
Mæcēnās, ātis, m. C. Cilnius, of noble Etrurian descent, the principal minister of Augustus in civil affairs, patron of Horace and Virgil, died B.C. 8
măgis, adv. *more*
măgister, tri, m. *master, teacher*
Magnessa, æ, f. adj. *of Magnesia*, a city in Thessaly
magnus, a, um, adj. comp. major, superl. maxĭmus, *great*
mājor, mājus, compar. adj.; see magnus
mājōres, sometimes = *ancestors, forefathers*
māla, æ, f. *cheek, jaw* (cf. mando)
mălĕ, adv. *badly, ill, foolishly, cruelly*
mālo, malle, lui, v. n. *prefer* (=magis volo)
mălum, i, n. *evil, ill, misfortune*
mālus, i, m. *mast*
măneo, ēre, mansi, mansum, v. n. and a. *remain, await*
Manlius, ii, m. L. Manlius Torquatus, consul 65 B.C. the year of Horace's birth
mannus, i, m. *nag, horse*
māno, āre, āvi, ātum, v. n. *drop, trickle*

mănus, ūs, f. *hand; band, troop, horde*

măre, is, n. *sea*

Mărīca, æ, *a Nymph* whose haunt was near the R. Līris on borders of Campania and Latium

mărīnus, a, um, adj. *connected with the sea, sea-born.* rōs marīnus = *rosemary*

marītus, a, um, adj. *having to do with marriage,* as subst. *husband*

Mars, tis, m. *the god of war; war*

Marsi, ōrum, a hardy people in Latium near the Fucine Lake

Marsus, a, um, adj. *Marsian*

Martĭus, a, um, adj. *connected with Mars, Martial, belonging to the month of March,* (see too campus)

mascŭlus, a, um, adj. *manly* (mas)

Massĭcus, i, m. a Mt. in Campania, famed for its wine

māter, ris, f. *mother* (μήτηρ, ma is the first articulate sound an infant can utter)

mātĕries, ei, f. *ground, foundation, basis*

mātrōna, a, f. *married woman, wife*

mātūro, āre, āvi, ātum, v. a. *hasten, speed*

mātūrus, a, um, adj. *ripe; of full age, aged; seasonable, early, speedy*

Maurus, a, um, adj. *Moorish, African*

mēcum = cum me

mĕdĭco, āre, āvi, ātum, v. a. *doctor, tincture, stain, dye*

mĕdĭtor, āri, ātus sum, v. dep. n. and a. *think, plan, propose, practise, rehearse* (μελετάω)

mĕdĭus, a, um, adj. *middle* (μέσος)

Mēdus, i, m. *a Mede,* inhabitant of Media, the district which subsequently became the Persian and Parthian empire

mĕl, mellis, n. *honey*

mĕlior, us, compar. adj.; see bŏnus

mĕlos, i, n. *tune, strain* (μέλος)

Melpŏmĕnē, ēs, f. the muse of tragic and lyric poetry (μέλπω)

mĕmĭni, isse, pf. without pres. imperat. memento, *remember;* (root Men. cf. mens)

mĕmor, ŏris, adj. *mindful, commemorative*

Memphis, is and ĭdos, f. a city in central Egypt

mendax, ācis, adj. *lying, deceitful, false*

mens, tis, f. *mind, intelligence* (memini, moneo)

mensa, æ, f. *table*

mercātor, ōris, m. *merchant*

merces, ēdis, f. *pay, fee, reward*

mercor, āri, ātus sum, v. a. *buy, purchase* (merx)

Mercŭrius, ii, m. *Mercury,* messenger of the Gods and patron of song

mĕrĕor, ēri, ĭtus sum, v. a. *get, earn, deserve*

mĕrĭdies, ei, f. *noon, mid-day* (medius, dies)

mĕrĭtum, i, n. *that which deserves anything, merit, desert*

mĕrĭtus, a, um, adj. = *well-deserved, earned*

mĕrus, a, um, adj. *pure;* merum used as subst. (supply, vinum) *pure wine, wine*

merx, cis, f. used also in plur. merces, ium, *merchandise, wares*

mĕtuo, ĕre, ŭi, ūtum, v. a. and n. *fear*
mĕtus, ûs, m. *fear*
meus, a, um, possess. adj. *my*
mīca, æ, f. *grain (of salt)* (? μικ-pós)
miles, ĭtis, m. *soldier; troops*
mīlĭtia, æ, f. *serving as a soldier, service*
mīlĭto, āre, āvi, ātum, v. a. *serve as soldier, war, campaign*
mille, plur. millia, *a thousand, thousands*
Mĭmas, antis, m. one of the Giants killed by Jupiter with a flash of lightning
mĭnæ, ārum, f. *threats;* personified = *Forebodings*
mĭnax, ācis, adj. *threatening*
Mĭnerva, æ, f. goddess of wisdom and the arts; representative of the Greek Athena (mens)
mĭnor, us, adj. used as comp. of parvus, *less*
mīror, āri, ātus sum, v. dep. a. and n. *admire, marvel, wonder*
mīrus, a, um, adj. *wonderful, marvellous*
misceo, ēre, ŭi, mistum or mixtum, v. a. *mix, mingle, blend* (μίγνυμι)
mĭser, ĕra, ĕrum, adj. *wretched, unhappy*
missĭlis, e, adj. *to be hurled* or *shot, winged, swift* (mitto)
mītis, e, adj. *gentle;* compar. mītior
mitto, ĕre, mīsi, missum, v. a. *send, dismiss.* mitte = *away with*
mŏdŏ, adv. *lately, but now*
mŏdus, i, m. *manner, measure, way, limit;* often in plur. of *musical measures, strains*
mœnia, ium, n. *walls* (of a city), *defences* (mūnio)
mœreo, ēre, rui, v. n. and a. *grieve, lament*
mōles, is, f. *pile, mass, weight*
mōlior, īri, ītus sum, v. a. *rear, build*
mollio, īre, īvi or ii, ītum, v. a. *soothe, calm*
mollis, e, adj. *yielding, soft* (=movibilis, from moveo)
Mŏnæses, is, m. a king of Parthia
mons, tis, m. *mountain*
monstrum, i, n. *a thing to take heed of, monster* (moneo)
mŏnŭmentum, i, n. *a memorial, record* (mŏneo)
mŏra, æ, f. *delay*
mŏrior, mŏri, mortuus sum, v. n. *die*
mŏror, āri, ātus sum, v. a. and n. *delay, retard*
mors, mortis, f. *death*
mortālis, e, adj. *mortal, human* (mors)
mos, ōris, m. *manner, custom:* in plur. *character, habits, morals,* more = *after the manner of*
mōtus, ūs, m. *movement*
mŏvĕo, ēre, mōvi, mōtum, v. a. *move, disturb, stir up, set on foot, meditate, recite*
mox, adv. *soon*
mūgio, īre, īvi or ii, ītum, v. n. *bellow, roar, creak, groan*
mulceo, ēre, si, sum, v. a. *soothe*
mŭlier, ĕris, f. *woman*
multus, a, um, adj. *much, many a;* in plur. *many*
mundus, a, um, adj. *neat, cleanly, elegant*
mundus, i, m. *the universe*
mūnio, īre, īvi or ii, ītum, v. a.

wall, fortify, protect, build (mœnia)

mūnus, ĕris, n. *gift*

Mūrēna, æ, m. A. Licinius M., brother of Terentia the wife of Mæcenas, put to death 22 B.C.

murrheus, a, um, adj. *scented, perfumed*

mūrus, i, m. *wall*

Mūsa, æ, f. *Muse*, one of the nine Muses, the goddesses of poetry and the arts (Μοῦσα = Μονσα, cf. mens)

mūto, āre, āvi, ātum, v. a. *change*

mūtŭus, a, um, adj. *interchanged, mutual* (muto)

Mygdŏnius, a, um, adj. of Mygdonia, a district in Phrygia

myrtus, i, f. *myrtle, myrtle-tree*

Năĭăs, ădis, *a Naiad, water-nymph* (νάω)

nam, conj. *for*

nanciscor, i, nactus sum, v. a. *obtain, get*

narro, āre, āvi, ātum, v. n. *relate, tell*

nascor, i, nātus sum, v. dep. n. *am born*

nātālis, e, adj. *having to do with birth;* as subst. = natalis dies, *birthday*

nāvis, is, f. *ship* (ναῦς)

navīta, æ, m. *sailor* (navis, ναύτης)

nē, conj. with subj. *lest*

Nĕæra, æ, f. proper name

Nĕarchus, i, m. proper name

nĕbŭla, æ, f. *mist, cloudiness*

nec, see neque

Nĕcessĭtas, ātis, f. *Necessity, the goddess of doom*

nectar, āris, n. *nectar, the drink of the Gods* (νέκταρ)

nĕfas, n. indecl. *that which divine law forbids, guilt, wickedness* (ne, fas)

neglĕgo, ĕre, lexi, lectum, v. a. *not to choose, despise, slight, am careless* (nec, lego)

nĕgo, āre, āvi, ātum, v. a. *deny, forbid*

nĕgōtium, ii, n. *business, trafficking, task*

nĕmus, ŏris, n. *grove*

nēnia, æ, f. *dirge*

Nĕŏbūlē, ēs, f. a proper name

nĕpos, ōtis, m. *grandson*

Neptūnus, i, m. *Neptune*, the god of the sea, brother of Jupiter

nēquam, indecl. adj. *profligate, wicked;* compar. nēquior

nĕquĕ, adv. *neither;* neque... neque, *neither...nor*

nēquĭtia, æ, f. *profligacy, wickedness*

Nērēĭs, ĕĭdis, f. *a Nereid*, or daughter of Nereus a sea-god

nescio, īre, īvi or ĭi, ītum, v. a. *not know, am ignorant of* (nescioquid = *I know not what*, i.e. *something*)

nescius, a, um, adj. *ignorant* (ne, scio)

nex, nĕcis, f. *death*, generally *violent death*

nīdus, i, m. *nest*

nĭger, ra, rum, adj. *black*

nĭhil, or nīl, nĭhĭli, n. *nothing* (ne, hilum, *not a bit*)

Nīlus, i, m. *the Nile*, chief river in Egypt

nĭmis, adv. *too much, too*

nĭmium, adv. *too much, too*

Nīreus, i, m. the handsomest of the Greeks who besieged Troy

nĭsi, conj. *if not, unless*

nĭtĭdus, a, um, adj. *gleaming, bright, sleek*
nĭtor, ōris, m. *sheen, brightness, beauty* (nīteo)
nĭvālis, e, adj. *snowy, snow-covered* (nix)
nĭveus, a, um, adj. *snow white* (nix)
nix, nĭvis, f. *snow*
nōbĭlis, e, adj. *known, noble, famous, illustrious* (nosco)
nocturnus, a, um, adj. *nightly*
nōdus, i, m. *knot, band*
nōmen, ĭnis, n. *name, fame* (nosco)
nōn, adv. *not* (cf. νη-, ne-, nœnum, E. *no*, G. *nein*)
Nōnæ, ārum, f. *the Nones*, the fifth day in every month except "March, July, October, May" when "The Nones are on the seventh day"
nosco, ĕre, nōvi, nōtum, v. a. *learn;* in perf. = *know* (γιγνώσκω)
noster, tra, trum, pron. adj. *our*
Nŏthus, i, m. proper name
Nŏtus, i, m. *Southwind* (νότος)
nōtus, a, um, adj. *well-known, famous*
nŏvem, num. adj. indecl. *nine*
nŏvus, a, um, adj. *new, fresh, modern* (νέος)
nox, noctis, f. *night* (νύξ)
nūbes, is, f. *cloud* (νέφος)
nūbo, ĕre, psi, ptum, v. a. *marry;* used only of the woman (lit. *veil oneself*, cf. nubes)
nūdus, a, um, *naked, unarmed*
nūmen, ĭnis, n. *nodding, divine will* (signified by a nod), *divinity*, or *influence* (nuo)
Nŭmĭdæ, ārum, m. *Numidians*, tribe in N. Africa *east of* Mauretania
nunc, adv. *now*, nunc...nunc... *at one time...at another*
nunquam, adv. *never* (ne, unquam)
nuntius, i, m. *messenger*
nūper, adv. *lately*
nuptiæ, ārum, f. *marriage, nuptials*
nuptiālis, e, adj. *bridal, nuptial* (nūbo)
Nympha, æ, f. *nymph*, a sort of half-goddess inhabiting the sea, rivers, fountains, woods or groves (νύμφη)

ŏb, prep. *on account of*
obĭcio, ĕre, jēci, jectum, v. a. *cast in way of, expose*
oblīquus, a, um, adj. *slanting, on one side*
oblīviscor, i, oblītus sum, v. a. *forget*
obstĭnātus, a, um, adj. *stubborn, determined*
obsto, āre, stĭti, stātum, v. n. *stand in the way of, oppose, bound, limit*
obstrĕpo, ĕre, ŭi, ĭtum, v. n. *roar in fury*
occĭdo, ĕre, cĭdi, cāsum, v. n. *fall, die* (ob, cado)
occŭlo, ĕre, ŭlui, ultum, v. a. *hide, conceal* (ob, celo)
occulto, āre, āvi, ātum, v. a. *hide, store up*
occŭpo, āre, āvi, ātum, v. a. *seize on, prey on, hold, absorb* (ob, capio)
ŏcŭlus, i, m. *eye*
ōdī, ōdisse, v. defective, *hate*
ŏdŏr, ōris, m. *scent, steam* (of sacrifice)
ŏdŏrātus, a, um, *scented, perfumed* (ŏdor)
offĕro, ferre, obtŭli, oblātum, v. a. *grant, bestow*
ōlim, adv. *at that time, at*

some time (indefinite, past, or future)
ŏlor, ōris, m. *swan*
Ŏlympus, i, m. a Mt. in Thessaly
ōmen, ĭnis, n. *prognostic, sign, omen, portent*
ōmĭnātus, a, um, adj. *fraught with omens, portentous*
ŏmitto, ĕre, mīsi, missum, v. a. *cease, give up*
omnis, e, adj. *all;* omnia, *all things*
ŏnĕro, āre, āvi, ātum, v. a. *load, weigh down* (ŏnus)
ŏpācus, a, um, adj. *shadowy, dark*
ŏpĕror, āri, ātus sum, v. dep. n. *perform, sacrifice*
ŏpĕrōsus, a, um, adj. *made with toil, laboured, toilsome, laborious*
ŏpĭfex, ĭcis, m. *workman, maker, framer, weaver*
oppĭdum, i, n. *town*
oppōno, ere, pōsui, pŏsĭtum, v. a. *put or set in the way, close*
opprŏbrium, i, n. *disgrace*
ops, is, f. rare in sing. except in abl. *ability, power;* in plur. *resources, wealth, strength, help, aid*
ŏpŭlentus, a, um, adj. compar. ŏpŭlentior, *wealth, rich*
ōra, æ, f. *coast, shore*
orbis, is, m. *round, circle, world*
Orcus, i, m. *the lower world, the grave*
ordĭno, āre, āvi, ātum, v. a. *place in a row, arrange*
ordo, ĭnis, m. *row, arrangement, order*
Ōrĭcus, i, f. a town on coast of Epirus
ŏrīgo, ĭnis, f. *source, origin, birth* (ori-or)
Ōrīon, ŏnis, m. a hunter who attacked Diana
ŏrior, īri, ortus sum, v. dep. n. *arise, rise*
ornus, i, f. *ash*
Ornўtus, i, m. proper name
ortus, ūs, m. *rising*
ōs, ōris, n. *mouth, utterance*
oscen, ĭnis, m. *singing bird,* used as adj. = *ominous, giving omens* (os, cano)
oscŭlum, i, n. *kiss* (dim. of ōs, ōris)
ostendo, ĕre, di, sum and tum, v. a. *shew, display* (obs = ob ; tendo)
ostrum, i, n. *purple*
ōtiōsus, a, um, adj. *free from work, at rest* (otium)
ōtium, i, n. *ease, repose*

păciscor, i, pactus sum, v. dep. n. *bargain, covenant, agree* (πήγνυμι)
Păcŏrus, i, m. king of Parthia
Pæligni, orum, m. tribe of Samnium in central Italy
pænĕ, adv. *almost*
pænĭtet, v. impers. a. *it repents,* e. g. nos pænitet = *we repent*
pāgus, i, m. *village, hamlet*
Păllĭnūrus, i, m. promontory in Lucania, so called from pilot of Æneas who fell into the sea there when asleep
Pallas, ădis, f. Greek name of Minerva, goddess of war and intellect
palleo, ēre, ui, v. n. *grow pale, grow pale at, fear*
pallor, ōris, m. *paleness, fear*
palma, æ, f. *palm,* the prize of victory in the Olympic games
pălumbis, is, f. *pigeon, dove*
pălus, ūdis, f. *marsh, lake*

pampĭnus, i, m. *vine-shoot, vine-tendril*
pango, ĕre, pĕpĭgi, pactum, v. a. *agree upon, promise* (πήγνυμι)
Păphos, i, f. a city in Cyprus, sacred to Venus
parco, ĕre, pĕperci, parsum, v. n. and a. *spare.* parcens = *niggardly*
parcus, a, um, adj. *sparing, niggardly, stingy*
părens, entis, m. and f. *parent, father or mother* gen. pl. -tum or -tium (pario)
păries, ĕtis, m. *partition, wall*
părio, ĕre, pĕpĕri, partum, v. a. *bear, bring forth*
Părĭs, ĭdis, m. son of Priam king of Troy; he carried off Helen the wife of Menelaus
păro, āre, āvi, ātum, v. a. *prepare, plan, plot*
parra, æ, f. *screech-owl*
parrĭcīda, æ, m. *murderer of parents, parricide* (pater, cædo)
pars, tis, f. *portion, part*
Parthus, i, m. *inhabitant of Parthia*, a district S. E. of the Caspian. They defeated and destroyed Crassus at Charræ B.C. 54. The standards then lost were recovered by Augustus B.C. 20
partus, ūs, m. *bringing forth, birth* (pario)
parvus, a, um, adj., comp. minor, superl. minimus, *small*
pasco, ĕre, pāvi, pastum, v. a. *feed, graze;* in pass. *feed on, graze upon*
pascua, orum, n. (rare in *sing.*) *pastures*
pastor, ōris, m. *shepherd*
Pătărēus, of Patara in Lycia, where was a temple of Apollo (= Gk. παταρεύς)
păteo, ēre, ui, v. n. *lie open, am open*
păter, tris, m. *father,* patres often senators (*pa* one of the earliest sounds an infant utters: πατήρ)
pătior, păti, passus sum, v. dep. a. *endure, allow* (πάσχω)
pătria, æ, f. *fatherland, country*
pătrius, a, um, adj. *connected with a father, ancestral*
pătruus, a, um, adj. *of a father's brother, of an uncle* (pater)
paucus, a, um, adj. very rare in sing. *few, little*
paullum, neut. of adj. paullus, used as adv. *little, but-little;* also paullo, *by a little, a little*
pauper, ĕris, m. *a poor man*
paupĕrĭes, ēi, f. *the condition of a poor man, humble circumstances*
pāvĭdus, a, um, adj. *terrified, fearful*
pax, pācis, f. *peace*
pecco, āre, āvi, ātum, v. n. *sin, err, offend*
pĕcūnia, æ, f. *money*
pējor, us, used as comp. of mălus, *worse*
Pēlēūs, i, m. King of Thessaly, husband of Thĕtis and father of Achilles
Pēlion, ii, n. a Mt. in Thessaly, continuation of Ossa
pellex, ĭcis, f. *mistress, rival, enchantress* (pellicio)
pello, ĕre, pĕpŭli, pulsum, v. a. *drive, thrust, beat*
pĕnātes, ium, m. *household-gods, home, hearth*
pendeo, ēre, pĕpendi, v. n. *hang*
pendŭlus, a, um, adj. *hanging, drooping*

Pēnĕlŏpē, ēs, f. wife of Ulysses King of Ithaca, famous for her constancy

penna, æ, f. *wing* (= pet-na, cf. *πέτομαι*)

pensum, i, n. *what is weighed out, task* (pendo)

per, prep. with acc. *through, over, by means of*

perdo, ĕre, dĭdi, dĭtum, v. a. *destroy, ruin, lose*

pĕrĕdo, ĕre, ēdi, ēsum, v. a. *eat through, pierce*

pĕrĕgrīnus, a, um, adj. *foreign* (peregre)

pĕrennis, e, adj. *eternal, everlasting* (per, annus)

pĕreo, īre, ii or īvi, ĭtum, v. irreg. n. *perish*

perfĕro, ferre, tŭli, latum, v. a. *bear* or *carry through*

perfĭdus, a, um, adj. *foresworn, perjured, treacherous*

perhorresco, ĕre, horrui, v. n. and a. *shudder greatly at*

pĕrīculum, i, sometimes pĕrīclum, i, n. *danger, peril*

perjūrus, a, um, adj. *foresworn, treacherous*

permūto, āre, āvi, ātum, v. a. *take in exchange, change*

pernĭciēs, ēi, f. *ruin, bane, destruction*

perrumpo, ĕre, rūpi, ruptum, v. a. *break* or *burst through, shiver*

Persæ, ārum, m. *Persians:* they conquered the Median Empire under Cyrus B.C. 559

persĕquor, i, sĕcūtus sum, v. dep. a. *pursue and overtake*

pertĭnax, ācis, adj. *holding fast, obstinate, tenacious*

pervĭcax, ācis, adj. *headstrong, wilful* (per, vinco)

pes, pĕdis, m. *foot, measure* (*πούς, ποδός*, E. pad)

pestĭlens, entis, adj. *unhealthy, noxious, tainted*

pĕtītor, ōris, m. *one who seeks, a candidate* (peto)

pĕto, ĕre, ĭi or īvi, ītum, v. a. *seek, court, woo; attack; gain, win*

phărĕtrātus, a, um, adj. *armed with a quiver* (pharetra)

phăsēlus, i, m. and f. *boat, vessel* (*φάσηλος* = *bean*)

Phĭlўlē, es, f. proper name (*φείδω*)

Philippi, ōrum, m. a town in Macedonia where Octavian and Antony defeated Brutus and Cassius, B.C. 42

Phœbus, i, m. poetical name of Apollo; lit. '*the radiant one*' (*Φοίβος*, cf. *φάος*)

Phŏlŏē, es, f. proper name

pīcus, i, m. *wood-pecker, magpie*

Pĭĕrius, ii, m. inhabitant of Pieria in Macedonia; because the Muses were worshipped there, *belonging to a Muse*

plĕtas, ātis, f. *dutiful regard for what is right, piety*

pinguis, e, adj. *fat* (*παχύς*)

pīnus, ūs, f. *pine-tree*

Pīrĭthous, i, m. friend of Theseus; endeavoured to carry off Proserpine from the under world

piscis, is, m. *fish*

pĭus, a, um, adj. *dutiful, holy, gentle*

pix, pĭcis, f. *pitch* (*πευκή*)

plăceo, ēre, ŭi, ĭtum, v. n. with dat., *am pleasing to*

plăco, āre, āvi, ātum, v. a. *appease, pacify*

plăga, æ, f. *net, snare*

Plancus, i, m. L. Munatius, consul B.C. 42

plaustrum, i, n. waggon

plēbs, ēbis, f. *commons, plebeians, people* (ple- = *to fill*, cf. plēnus, πίμπλημι)
plēnus, a, um, adj. *full* (πίμπλημι)
plērumque, adv. *for the most part, generally, frequently*
plōro, āre, āvi, ātum, v. a. *lament*
plūs, plūris, in plur. plūres, plūra, comp. adj. mostly used in neut. as subst. *more;* plus used as adv. = *more*
plŭvius, a, um, adj. *rainy* (pluit)
pōcŭlum, i, n. *cup* (πέπωκα)
pœna, æ, f. *penalty, punishment* (ποινή)
Pœnus, i, m. *Carthaginian*
Pollux, ūcis, m. twin-brother of Castor, son of Leda
pŏlus, i, m. *heaven, sky*
pōmĭfer, a, um, adj. *apple-bearing, fruitful* (pomum, fero)
pōno, ĕre, pŏsui, pŏsitum, v. a. *place, lay; portray; put aside, resign* (? = posno, po-sino cf. desino)
pontĭfex, ĭcis, m. *high-priest, chief-priest*
pontus, i, m. *sea*
pōples, ĭtis, m. *knee, hough*
pŏpŭlāris, e, adj. *of the people* (pŏpŭlus)
pŏpŭlor, āri, ātus sum, v. dep. a. *devastate, lay waste*
pŏpŭlus, i, m. *people, nation*
porcus, i, m. *pig, boar;* also porca, æ, f.
Porphyrion, ōnis, m. one of the Giants
porrĭgo, ĕre, rexi, rectum, v. a. *advance, stretch out, extend* (porro, ago)
porta, æ, f. gate
porto, āre, āvi, ātum, v. a. *carry, bring* (prop. used of heavy weights)
possum, posse, pŏtui, v. irreg. n. *am able* (potis, sum)
post, prep. with acc. *behind, after*
postĕrus, a, um, adj. *coming after, following, of other ages*
postgĕniti, orum, m. *posterity, descendants*
postis, is, m. *door-post, portal* (pono)
pŏtens, tis, adj. *powerful*, with gen. *powerful over* (possum)
pŏtis, e, adj. *able;* comp. potior, *preferable*
pōtus, a, um, adj. *drunk, drained, empty*
præbeo, ēre, ui, ĭtum, v. a. *hold forth, afford, put forward* (præ, habeo)
præda, æ, f. *prey*
prægnans, antis, adj. *pregnant*
Præneste, is, n. city in Latium (mod. Palestrina)
præsens, tis, adj. *present, ready to help*
præsĭdium, ii, n. *protection, guard, aid*
præter, prep. with acc. *except*
prātum, i, n. *meadow*
prāvus, a, um, adj. *crooked, wrong*
prĕces, defective noun f. (Nom. and Gen. Sing. not found, precem and preci rare, prece and the pl. common) *prayer*
prĕmo, ĕre, essi, essum, v. a. *press, crush, follow closely*
prĕtiōsus, a, um, adj. *that gives a great price, high-bidding*
prĕtĭum, i, n. *price, value, money*
Prĭămus, i, m. king of Troy at the time of the Trojan war

prīmus, a, um, adj. superl. *first* (pro)

princeps, cĭpis, adj. *taking first place, first;* as subst. = princeps senatus, the title given to the most honourable among the senators, and by which Augustus preferred to be designated: *prince* (primus, capio)

princĭpium, ii, n. *beginning, commencement* (primus, capio)

prĭor, us, comp. adj. *in front, former, superior to,* the neuter prius is sometimes used as adv. = *before, formerly* (pro)

priscus, a, um, adj. *ancient, time-honoured*

prīvātus, a, um, adj. *private, holding no official position*

prīvignus, i, m. or f. *stepchild* (= privigenus, privus, gigno)

prō, prep. with abl., *for, in behalf of* (πρό)

prō, interjection, *Oh! Alas!*

prōbrōsus, a, um, adj. *infamous, shameful*

prōbus, a, um, adj. *good, honest*

prŏcella, æ, f. *storm, tempest*

prōcērus, a, um, adj. *tall, lofty, high*

prŏcul, adv. *afar, at a distance*

prŏcus, i, m. *suitor, wooer*

Prŏcўon, ōnis, m. a star which rises before the Dog-star (πρό, κύων)

prōdūco, ĕre, xi, ctum, v. a. *lead forward, rear up, prolong*

prœlium, i, n. *battle*

Prœtus, i, m. King of Argos, brother of Acrisius

prōdeo, īre, īvi or ii, ĭtum, v. n. *go forth, come out, appear*

prŏfānus, a, um, adj. *outside the shrine, uninitiated, unholy* (pro, fanum)

prōfĭcio, ĕre, fēci, fectum, v. n. *profit, effect, accomplish*

prōgĕnies, ēi, f. *offspring* (pro, gigno)

prōhĭbeo, ēre, ui, ĭtum, v. a. *prevent, hinder*

prōles, is, f. *offspring* (pro, olesco)

prōmo, ĕre, prompsi, promptum, v. a. *bring forward, bring out*

prōnus, a, um, adj. *leaning forward, hurrying* (πρηνής)

prŏpĕ, prep. with acc. *near;* adv. *almost,* compar. prōpior, *nearer,* superl. proximus, *nearest*

prŏpĕrē, adv. *hastily, quickly*

prŏpĕro, āre, āvi, ātum, v. n. and a. *hasten, hastily procure* or *prepare*

prŏpinquus, a, um, adj. *adjoining, near to, close to*

prŏpinquus, i, m. *neighbour, kinsman, relation* (prope)

prŏpŏsĭtum, i, n. *purpose, intention* (pro, pono)

prŏprĭus, a, um, adj. *one's own, belonging to one's self*

prospĭcio, ĕre, spexi, spectum, v. a. *see* or *behold from afar*

prōtĕnus, adv. *forthwith, immediately, from now*

prōtĕro, ĕre, trīvi, trītum, v. a. *crush under foot, trample on*

prŏtervus, a, um, adj. *violent, wanton, impetuous*

prōvĕho, ĕre, vexi, vectum, v. a. *carry forward, advance*

prōvĭdus, a, um, adj. *foreseeing, prescient*

proximus, a, um, sup. adj.; see prope

prūdens, tis, adj. *fore-seeing, wise* (providens)
pūbes, is, f. *youth, people*
pŭdīcus, a, um, adj. *modest*
pŭdor, ōris, m. *shame, modesty*
pŭella, æ, f. *girl, maiden*
pŭer, i, m. *boy, youth*
pugna, æ, f. *fight*
pugnax, ācis, adj. *warlike*
pugno, āre, āvi, ātum, v. n. *fight*
pugnus, i, m. *fist*, used with ref. to boxing
pulcher, chra, chrum, adj. *fair, noble, glorious*
pulvis, ĕris, m. *dust*
Pūnĭcus, a, um, adj. *Carthaginian*
purpŭra, æ, f. *purple*, in plur. *purple robes* (πορφύρα)
purpŭrĕus, a, um, adj. *purple, gleaming, rosy, ruddy*
pūrus, a, um, adj. *pure, clean, holy*
Pyrămis, ĭdis, f. *a Pyramid* (an Egyptian word)
Pyrrhus, i, m. king of Epirus about 280 B.C.

quā, adv. *on which side, where:* ne qua, *lest in any way:* si qua, *if in any way*
quæro, ĕre, sīvi, sītum, v. a. *seek, desire*
quālis, e, adj. answers to talis (often understood), *of what sort, such as*
quālus, i, m. *basket, hamper*
quam, conj. *than*
quamquam, conj. *although*
quamvis, conj. *although*
quando, adv. *when*
quantus, a, um, adj. *of what size, how great*
quātĕnus, adv. *seeing that, since* (lit. = *up to which point, so far*)
quătĭo, ĕre, no perf., quassum, v. a. *shake*
quercus, ūs, f. *oak-tree*
quĕrella, æ, f. *complaint*
quĕrīmōnia, æ, f. *complaint*
quĕror, ī, questus sum, v. dep. n. *complain*
quĕrŭlus, a, um, adj. *plaintive, complaining* (queror)
quĭcunque, quæcunque, quodcunque, pron. indef. *whoever, whatever*
quidvis, subst. *anything whatever, what you please*
quiēs, ētis, f. *repose*
quiētus, a, um, adj. *peaceful, tranquil*
quīlĭbet, quælĭbet, quodlĭbet, pr. indef. *whoever, whatever*
quīn, conj. *but indeed,* quin et = *more than that*
Quĭrīnus, i, m. a name of Romulus
Quĭrītes, ĭum or um, m. a name given to Roman citizens in their civil capacity
quis, quid, interr. pronoun, *who? what?;* si quis, *if any one;* nescio quis, *someone*
quisquam, quæquam, quicquam, pron. indef. *any, anybody, anything*
quisque, quæque, quodque, or as subst. quicque, indef. pron. *each*
quīsquis, quicquid, pron. *whoever*
quō, adv. *whither,* answers to eo = *thither*
quŏd, conj. *because*
quodsi, conj. *but if*
quŏque, conj. *also*

răbies, ēi, f. *rage, frenzy, fury*
răpio, ĕre, ŭi, raptum, v. a. *seize, snatch, carry off,* hurry, *steal*

raptim, adv. *hurriedly*
raptōr, ōris, m. *robber* (rapio)
rārō, adv. *seldom*
rāvus, a, um, adj. *tawny, yellowish*
rĕcens, entis, adj. *fresh*
rĕcīdo, ĕre, cīdi, cīsum, v. a. *cut down* or *back* (re, cædo)
rĕcĭno, ĕre, v. a. *sing again, repeat the cry of* (re, cano)
rĕclūdo, ĕre, si, sum, v. a. *open*
rĕcondo, ĕre, dĭdi, dĭtum, v. a. *store far back*
rĕcreo, āre, āvi, ātum, v. a. *refresh, cool, relieve*
rectē, adv. *rightly*, compar. rectius
rĕcumbo, ĕre, cŭbui, v. n. *recline, lie down*
reddo, ĕre, reddĭdi, ĭtum, v. a. *give back, restore, make, render* (re, do)
rĕdemptor, ōris, m. *contractor*
rĕdeo, īre, īvi or ĭi, ĭtum, v. n. *come back, return* (re, eo)
rĕdĭtus, ūs, m. *return*
rĕdōno, āre, āvi, no sup., v. a. *give back, give up, restore*
rĕdūco, ĕre, xi, ctum, v. a. *bring* or *lead back*
rĕfĕro, ferre, rettŭli, rĕlātum, v. a. *bring back, tell, recount, reproduce*
rĕfĭcio, ĕre, fēci, fectum, v. a. *build again, restore*
rĕfrēno, āre, āvi, ātum, v. a. *bridle, curb*
rĕfringo, ĕre, frēgi, fractum, v. a. *break again, repulse, destroy*
rēgālis, e, adj. *royal, made by a king* (rex)
rēgīna, æ, f. *queen*
rēgius, a, um, adj. *royal* (rex)
regno, āre, āvi, ātum, v. n. *am king, reign, rule*
regnum, i, n. *kingdom, realm*
rĕgo, ĕre, rexi, rectum, v. a. *rule, govern, sway*
Rĕgŭlus, i, m. M. Atilius R., taken prisoner by the Carthaginians in the first Punic war, 255 B.C.
rējĭcĭo, ĕre, jēci, jectum, v. a. *fling back, scorn, despise, cast off*
rēlĕgo, āre, āvi, ātum, v. a. *banish*
rēlinquo, ĕre, līqui, lictum, v. a. *leave behind, leave*
rĕmitto, ĕre, mīsi, missum, v. a. *slacken, unstring*
rĕmŏveo, ēre, mōvi, mōtum, v. a. *take away, banish;* rĕmōtus = '*far distant*'
rĕmūgio, īre, v. n. *bellow* or *roar back*
rĕnascor, i, nātus sum, v. dep. n. *spring up again, revive*
rĕnīdeo, ēre, v. n. *shine again, gleam brightly*
rĕpăro, āre, āvi, ātum, v. a. *prepare again, repair, rebuild*
rĕpendo, dĕre, di, sum, v. a. *weigh* or *buy back, ransom*
rĕpĕto, ĕre, petīvi or pĕtii, pĕtītum, v. a. *re-seek, reclaim*
rĕpōno, ĕre, pŏsui, pŏsĭtum, v. a. *replace, restore*
rĕpulsa, æ, f. *defeat* (re, pello)
res, rei, f. *thing, affair, event, fortune, property*
rĕsīdo, ĕre, sēdi, v. n. *sink down, abate, am lulled*
rĕsigno, āre, āvi, ātum, v. a. *unseal, cancel*
rĕsōno, āre, āvi, no sup., v. n. *resound, re-echo*
restĭtuo, ĕre, ŭi, ūtum, v. a. *place back, restore* (re, statuo)
restringo, ĕre, strinxi, strictum, v. a. *draw back, bind back*

rĕsurgo, ĕre, surrexi, surrectum, v. n. *rise again*
rĕtĕgo, ĕre, texi, tectum, v. a. *uncover, open, disclose*
rĕtorqueo, ēre, torsi, tortum, v. a. *twist* or *turn back*
rĕtro, adv. *back, again, behind*
rex, rēgis, m. *king* (rego)
Rhŏdē, ēs, f. a proper name
Rhŏdŏpe, es, f. a mountain in Thrace
Rhœtus, i, m. one of the giants
rīdeo, ēre, si, sum, v. n. and a. *laugh, laugh at*
rĭgĭdus, a, um, adj. *stiff, stubborn, frozen* (rĭgeo)
rĭgo, āre, āvi, ātum, v. a. *water, moisten, flood*
rīpa, æ, f. *bank* (of river)
rītĕ, adv. *duly*
rītus, ūs, m, *fashion, manner, custom* (rītu = *after manner of* or *like*)
rīvus, i, m. *stream, river* (ῥέω)
rixa, æ, f. *quarrel, strife, brawl*
rōbustus, a, um, adj. *stalwart, strong* (rōbur)
Rōma, æ, f. *Rome*, the principal city of Italy, founded B. C. 753 (ῥώμη)
Rōmānus, a, um. adj. *Roman*
rōs, rōris, m. *dew*. rōs mărīnus = *rosemary*
rŏsa, æ, f. *rose* (ῥόδον)
rŏta, æ, f. *wheel*
rŭber, bra, brum, adj. *red*
rūbīgo, ĭnis, f. *blight, mildew*, properly *redness of rust* (ruber)
rŭdis, e, adj. *unskilled, untrained*
rŭīna, æ, f. *falling down, ruin* (ruo)
rumpo, ĕre, rūpi, ruptum, v. a. *burst, break, interrupt*
ruo, ĕre, rŭi, rŭĭtum, or rŭtum, *v. n. fall, rush on*
rūpes, is, f. *rock, cliff*
rūs, rūris, n. *country*, in plur. *fields*
rustĭcus, a, um, adj. *of the country*

Săbīnus, a, um, adj. *Sabine*, of Samnium in central Italy
săcer, cra, crum, adj. *holy, sacred* (ἅγιος)
săcerdos, ōtis, m. and f. *priest, priestess*
saepĕ, adv. *often, frequently*
sævio, īre, ĭi, ītum, v. n. *rage*
sævus, a, um, adj. *cruel, fierce, wild*
săgitta, æ, f. *arrow*
salio, īre, ui, saltum, v. n. *leap, crackle*
saltus, us, m. *glade*
sanguis, ĭnis, m. *blood, offspring, descendant*
sănies, ei, f. *gore*
sapiens, entis, adj. *wise, learned*
săpor, ōris, m. *flavour, taste* (sapio)
sătelles, ĭtis, m. *servant, attendant, guard*
sătis, adv. *enough*
saucius, a, um, adj. *wounded*
saxum, i, n. *rock, stone*
scalpo, ĕre, psi, ptum, v. a. *engrave, carve*
scando, ĕre, di, sum, v. a. *climb, mount*
scăpha, æ. f. *skiff, small boat* (σκάπτω)
scăteo, ēre, ui, v. n. *teem, abound* (lit. *bubble, gush*)
scĕlestus, a, um, adj. *wicked, guilty, criminal*
scĕlus, ĕris, n. *guilty act, crime*
sciens, entis, adj. *skilled*
scīlicet, adv. *one may know, assuredly, doubtless* (scire, licet)

scĭo, īre, īvi, ītum, v. a. *know*
scŏpŭlus, i, m. *rock, crag*
Scўthæ, ārum, m. nomad inhabitants of the district in the S. of Russia near the Tanais (Σκύθης)
Scўthĭcus, a, um, adj. *Scythian;* see previous word
sēcerno, ĕre, crēvi, crētum, v. a. *separate*
sĕco, āre, ŭi, sectum, v. a. *cut, divide*
sēcŭlum, i, n. *century, age, generation*
sĕcundus, a, um, adj. *following, favourable, blessed* (sequor)
sĕcūris, is, f. *axe* (seco)
sĕcus, adv. *otherwise*
sĕd, conj. *but*
sĕdeo, ēre, sēdi, sessum, v. n. *sit*
sēdes, is, f. *seat* (sedeo)
sēdĭtio, ōnis, f. *party-strife, faction, quarrel*
sĕges, ĕtis, f. *crop*
segnis, e, adj. *slow, tardy* (sequor)
sĕmĕl, adv. *once, once for all*
semper, adv. *always*
sĕnex, is, adj. *old, aged*
sententia, æ, f. *maxim, precept, opinion*
sentio, ire, si, sum, v. a. *feel* (often of things painful)
septem, num. adj. indecl. *seven* (ἑπτά)
sĕpulcrum, i, n. *tomb*
sĕquor, i, sĕcūtus, v. dep. a. *follow*
Sēres, um, m. a people of Eastern Asia, *the Chinese* (Σῆρες)
sĕries, ēi, f. *succession, row*
sermo, ōnis, m. *talk, conversation, lore;* in pl. = *old tales*
sĕro, ĕre, sēvi, sătum, v. a. *sow, plant*
serpens, entis, m. *snake*
sērus, a, um, adj. *late*
servio, īre, īvi or ii, ītum, v. n. *am a slave*
servo, āre, āvi, ātum, v. a. *keep, guard*
seu, v. sīve
sĕvērus, a, um, adj. *stern, strict*
si, conj. *if*
sīc, a pronominal particle, *in this manner, so*
siccus, a, um, adj. *dry, sober*
Sĭcŭlus, a, um, adj. *Sicilian*
sīdus, ĕris, n. *star, constellation*
signum, i, n. *mark; ensign, standard*
sĭlentium, i, n. *silence* (sileo)
silva, æ, f. *wood, forest* (ὕλη)
Silvānus, i, m. *god of the woods, rural deity*
sīmĭlis, e, adj. *like*
sīmul, adv. *at the same time, together;* = simul ac, *as soon as*
sīmŭlācrum, i, n. *image, bust*
sīnĕ, prep. with abl. *without*
singŭli, æ, a, adj. *one each*
singultus, us, m. *sob*
sīnus, us, m. *gulf, bay*
Sīthŏnius, a, um, adj. *Sithonian, Thracian,* Sithonia being the central peninsula in the Thracian Chersonese
sĭtus, a, um, part. adj. *placed, situated* (sino)
sīve or seu followed by sive or seu = *whether...or*
sŏcer, ĕri, m. *father-in-law*
sŏcius, ii, m. *partner, accomplice*
Sōcrătĭcus, a, um, adj. *of Socrates*
sŏdālis, is, m. companion in enjoyment, comrade
sōl, sōlis, m. sun (ἥλιος)

sŏlĭdus, a, um, adj. *firm, solid*
sollĭcĭto, āre, āvi, ātum, v. a. *wholly rouse, stir up, render anxious* (sollus, cieo)
sollĭcĭtus, a, um, adj. *anxious, love-sick* (sollus, ὅλος, *whole*, and citus, cieo=*in entire motion*)
sŏlum, i, n. *ground, soil*
solvo, ĕre, vi, sŏlūtum, v. a. *set free, loose, unmoor, untwine*
somnus, i, m. *sleep* (=sop-nus, ὕπνος, cf. sop-or)
sŏno, āre, ŭi, ĭtum, v. n. and a. *sound, echo; make to sound*
sordĭdus, a, um, adj. *dirty, mean, low*
sŏror, ōris, f. *sister*
sors, tis, f. *lot, fortune*
sortior, īri, ītus sum, v. dep. a. *allot, decide*
sospes, ĭtis, adj. *safe*
spargo, ĕre, si, sum, v. a. *scatter, strew, sprinkle* (σπείρω)
Spartăcus, i, m. a Thracian gladiator, who headed a rising of slaves and gladiators 72 B.C., he was defeated and slain in 71 B.C.
spĕcĭōsus, a, um, adj. *beautiful, to be gazed at* (spicio)
spēcus, us, m. *cave*
sperno, ĕre, sprēvi, sprētum, v. a. *despise, disdain, scorn, spurn*
spēs, ĕi, f. *hope, expectation*
spīcŭlum, i, n. *dart, javelin*
spīrĭtus, us, m. *breath*
spissus, a, um, adj. *thick, clustering*
splendeo, ēre, v. n. *shine, flaunt, glitter*
splendĭdē, adv. *brilliantly*
splendĭdus, a, um, adj. *splendid, magnificent, bright, clean, glorious*
sponsus, i, m. *betrothed, husband*
stătua, æ, f. *image, statue, bust*
stătus, us, m. *position, mien, pose, constitution*
stella, æ, f. *star* (=ster-ula, cf. ἀ-στήρ)
stĕrĭlis, e, adj. *barren, unproductive*
sterno, ĕre, strāvi, strātum, v. a. *stretch out; cover with things stretched out, bestrew, lay low* (στορέννυμι)
stirps, pis, f. *trunk* (of a tree)
stō, āre, stĕti, stătum, v. n. *stand, last, halt*
strēnuus, a, um, adj. *brisk, active, energetic*
strĕpĭtus, ūs, m. *clashing, din, crashing; sound, noise, creaking, uproar*
stŭdĭōsus, a, um, adj. with Gen. *eager for, desirous of*
stŭdĭum, i, n. *zeal, task*
sŭb, prep. with acc. *to beneath, towards;* with abl. *under* (ὑπό)
subeo, īre, īvi or ii, ĭtum, v. a. *enter, penetrate*
sublīmis, e, adj. *lofty, high, uplifted*
sŭbŏles, is, f. *what grows into the place of something else, youth, offspring* (sub, olesco)
subruo, ĕre, rui, rŭtum, v. a. *undermine*
subscrībo, ĕre, scripsi, scriptum, v. a. *write under*
sūcus, i, m. *juice, flavour, sap*
sulcus, i, m. *furrow*
summus, a, um, superl. adj. *highest, topmost, last*
sūmo, ĕre, sumpsi, sumptum, v. a. *take, assume, win*

sumptuōsus, a, um, adj. *valuable, costly, expensive*
sŭper, prep. with abl. *over, concerning* (ὕπερ)
sŭperbĭa, æ, f. *pride*
sŭpercĭlium, ii, n. *eye-brow* (super, celo)
sŭperstes, tĭtis, adj. *surviving* (super, sto)
sŭpīnus, a, um, adj. *sloping, upturned, uplifted*, opposed to prōnus,
supplex, ĭcis, adj. *bending under, suppliant* (sub, plico)
supplĭcium, ii, n. *punishment*
sŭprā, prep. *above, beyond*
surdus, a, um, adj. *deaf*, compar. surdior
surgo, ĕre, surrexi, surrectum, v. n. *rise, arise*
suscĭto, āre, āvi, ātum, v. a. *arouse, awake*
suspīro, āre, āvi, ātum, v. n. *sigh*
sustŭli, see tollo
sŭus, a, um, possess. adj. *his—, her—, its—, their own*

tăceo, ēre, ui, ĭtum, v. n. and a. *am silent, say nothing about*
tăcĭturnus, a, um, adj. *silent*
tăcĭtus, a, um, adj. *silent* (taceo)
tămen, adv. *notwithstanding, nevertheless*
Tănăis, is, m. the river *Don* in S. Russia
tandem, adv. *at length, at last*
tango, ĕre, tĕtĭgi, tactum, v. a. *touch, reach*
Tărentum, i, n., a town in the South of Italy, to the North of the Gulf of the same name
Tartărus, i, m. *Tartarus*, the nether world
taurus, i, m. *bull*
tectum, i, n. *covering, roof* (tĕgo)
tēcum = cum te
tĕgo, ĕre, texi, tectum, v. a. *cover*
tēla, æ, f. *web* (texo)
Tēlĕgŏnus, i, m. son of Ulysses and Circe; founder of Tusculum
Tempē, indecl. plur. n. a vale in Thessaly between M. Olympus and Ossa, watered by the R. Penēus
tempĕro, āre, āvi, ātum, v. a. *divide duly, regulate, govern, chasten, soften;* with Dat. = *refrain from attacking, leave untouched*
tempestīvus, a, um, adj. *timely, seasonable, fit match for, compeer, equal*
tēmpestas, ātis, f. *storm, tempest*
tempus, ŏris, n. *piece cut off: time; portion of the head, temples, brow* (τέμνω)
tĕnax, ācis, adj. *firm, holding* (tĕneo)
tendo, ĕre, tĕtendi, tensum, v. a. and n., *stretch, direct my course, go; strain, strive* (τείνω)
tĕnĕo, ēre, ui, tentum, v. a. *hold, possess, keep, govern, rule*
tĕner, a, um, adj. *tender, delicate, young, luxurious, beauteous* (τείνω, τάναος, tenuis, thin)
tentātor, ōris, m. *insulter, assailant* (tento)
tento, āre, āvi, ātum, v. a. *try to touch, try hard, win favour of* (ten-eo)

tĕnŭo, āre, āvi, ātum, v. a. *make thin, dwarf, diminish*
tĕnus, prep. gov. abl. *down to, as far as*
tĕr, num, adv. *thrice* (τρὶς)
tergum, i, n. *back*
terminus, i, m. *boundary stone, boundary* (τέρμα)
terni, æ, a, num. distrib. adj. *three each*
terra, æ, f. *earth, dry land* (torreo, τέρσομαι)
terreo, ēre, ŭi, ĭtum, v. a. *cause to tremble, frighten* (τρέω)
terror, ōris, m. *alarm, dread*
testa, æ, f. *jar, pitcher*
testis, is, m. *witness*
testūdo, ĭnis, f. *tortoise-shell*, used to form the sounding board of the lyre, hence it is put for *lyre*
tēter, tra, trum, adj. *foul*
thēsaurus, i, m. *treasure* (θησαυρός)
Thrācē, es, f. *Thrace*, the country E. of Macedonia (Θρᾴκη)
Thressa, æ, f. *a Thracian woman* (Θρῇσσα)
Thūrīnus, a, um, adj. *of Thurium*, a town in Lucania
thūs, ūris, n. *incense* (θύος)
Thўĭăs, ădis, f. *a Bacchanal*, female worshipper of Bacchus
Thўnus, a, um, adj. *of Bithynia*, in Asia Minor, south of the Propontis, and Euxine Sea, where the Romans traded largely
Tĭbĕrīnus, a, um, adj. *of the R. Tiber*
tĭbĭa, æ, f. a wooden musical instrument with holes, *pipe; often in plural* because it *was frequently* double
Tĭbur, ŭris, n. *Tivoli*, a town on the Anio, 16 miles N.E. of Rome, situated on the side of a hill. Horace had a house there and frequently expresses his admiration for the spot
tīgris, is, f. *tigress*
tĭmĕo, ēre, ŭi, no sup. v. a. and n. *fear, am afraid, am afraid of*
tĭmĭdus, a, um, adj. *fearful*
tingo, ĕre, nxi, nctum, v. a. *make wet, soak, flush, tinge* (τέγγω)
Tītan, ānos, m. one of the Titans, giants who tried to scale heaven and expel Saturn father of Juppiter: the latter hurled them down with thunder-bolts
Tītўos, ўi, m. giant slain by Apollo for an insult to Latona (Τίτυος)
tŏga, æ, f. *gown*
tollo, ĕre, sustŭli, sublātum, v. a. *lift, raise, destroy, abolish*
tondeo, ēre, tŏtondi, tonsum, v. a. *shave, shear*
tŏno, āre, tŏnui, tŏnĭtum, v. n. *thunder*
tormentum, i, n. *torture*
torquis, is, m. or f. *necklet, collar, torc*
torreo, ēre, ŭi, tostum, v. a. *burn, scorch, dry, parch* (τέρσω, terra = dry land)
tortor, ōris, m. *tormentor, torturer* (torqueo)
torvus, a, um, adj. *grim, stern*
trabs, trăbis, f. *beam*
trādo, ĕre, dĭdi, dĭtum, v. a. *hand over, surrender* (trans, do)
traho, ĕre, traxi, tractum, v. a. *draw, deduce*
transfŭga, æ, m. deserter

transmūto, āre, āvi, ātum, v. a. *change*
trĕcenti, æ, a, adj. *three hundred*
trĕmo, ĕre, ui, ĭtum, v. a. and n. *tremble, quiver, shudder at*
trĕpĭdo, āre, āvi, ātum, v. n. *am eager* or *anxious, restless, tremble* (tremo)
trĕpĭdus, a, um, adj. *dangerous, anxious*
tres, tria, num. adj. *three*
trĭformis, e, adj. *of triple shape* (tres, forma)
trĭlinguis, e, adj. *with three tongues* (tres, lingua)
trīmus, a, um, adj. *three-years old* (tres)
trīrēmis, is, f. *a trireme, galley with three banks of oars* (tres, remus)
tristis, e, adj. *sad, mournful*
trĭumphus, i, m. *triumph, victory*
trŏchus, i, m. *hoop* (τροχός)
Trōĭcus, a, um, adj. *Trojan*, of Troy
Trōja, æ, f. city of Phrygia besieged for 10 years and then taken by the Greeks (Τροία)
truncus, i, m. *trunk of a tree, tree*
tŭlit, see fĕro
Tullus, i, m. L. Volcatius Tullus consul 66 B.C. the year before Horace's birth
tum, adv. *then, at that time*
tŭmĭdus, a, um, adj. *swelling*
tŭmultuōsus, a, um, adj. *boisterous, stormy*
tŭmultus, ūs, m. *uprising, storm, disturbance, civil strife* (tumeo)
turba, æ, f. *crowd*
turbĭdus, a, um, adj. *confused, boisterous, stormy*
turgĭdus, a, um, adj. *swollen*
turma, æ, f. *squadron of horse*
turpis, e, adj. *ugly, foul, unsightly, infamous, dishonourable* (= αἰσχρός)
turris, is, f. *tower* (τύρσις)
Tuscus, a, um, adj. *connected with Etruria, Etrurian, Tuscan*
tūtus, a, um, adj. *safe* (tueor)
tympănum, i, n. *timbrel* (τύπτω)
Typhōēus, i, m. a giant struck with lightning by Jupiter buried under Ætna (τυφώς)
tyrannus, i, m. *despot, ruler, monarch* (τύραννος)
Tyrius, a, um, adj. *of Tyre;* on the N. coast of Palestine
Tyrrhēnus, a, um, adj. *Etrurian, Tuscan*

ŭbĭ, conj. of time, *when*, of place *where*
ŭbĭcunque, conj. *wherever*
ūdus, a, um, adj. *wet, moist* (ὕδωρ)
ultĭmus, a, um, adj. superl. *furthest, most remote* (ultra)
ultrā, adv. and prep. with acc. *beyond*
umbra, æ, f. *shadow, shade*
umbrōsus, a, um, adj. *shady, shadowy*
umerus, i, m. *shoulder* (ὦμος)
ūnā, adv. *together*
unda, æ, f. *wave*
undĕ, adv. *whence*
unguis, is, m. *nail* (ὄνυξ)
unguo, ĕre, unxi, unctum, v. a. *anoint, smear, oil*
ūnĭcus, a, um, adj. *single, peerless, unique*
ūnus, a, um, gen. unīus, adj. *one, alone*
urbs, bis, f. *city;* in sing. often of Rome = *The City*
urgĕo, ēre, ursi, no sup. v. a. *press, press on, say violently*

ūro, ĕre, ussi, ustum, v. a. *burn, consume, parch* (orig. buro, cf. bustum, πῡρ)
ursa, æ, f. *she-bear*
usquĕ, adv. *right on, ever, constantly*
ūsus, us, m. *use, employment, wear*
ŭt, adv. and conj. *as; when; since when.* As conj. with subj. *so that, in order that, that, how*
utcunque, adv. *whenever*
ŭterque, ŭtrăque, ŭtrumque, pron. *each of two*
ŭtĕrus, i, m. *womb*
ŭtī, another form of ut
ŭtĭnam, adv. *Oh that! would that!*
ūxor, ōris, f. *wife*

văco, āre, āvi, ātum, v. n. *am idle, keep holiday*
văcŭus, a, um, adj. *empty;* with abl. *free from*
văfer, fra, frum, adj. *cunning, crafty, clever*
văgor, āri, ātus sum, v. n. dep. *wander, stray*
văgus, a, um, adj. *wandering*
vălĕo, ēre, ŭi, ĭtum, v. n. *am strong, able*
vălĭdus, a, um, adj. *strong, stalwart, sturdy*
vallis, is, f. *vale, dell, valley*
vānus, a, um, adj. *idle, empty* (=vac-nus, cf. vac-o)
vātes, is, m. *bard, seer, poet*
vĕ, conj. only appended to other words, *or*
vectīgal, ālis, n. *revenue, income* (vectus from veho)
vectis, is, m. *crow-bar, lever* (veho)
vĕho, ĕre, vexi, vectum, v. a. *draw, carry off*
vĕl, conj. *or*
vellus, ĕris, n. *fleece*
vēlox, ōcis, adj. *swift* (velum)
vēlŭt, vēlŭtī, adv. *as, just as*
Vēnāfrānus, a, um, adj. *of Venafrum,* a town in Samnium
vēnālis, e, adj. *to be bought*
vĕnĭo, īre, vēni, ventum, v. n. *come*
vēnor, āri, ātus sum, v. n. *hunt*
ventōsus, a, um, adj. *windy*
ventus, i, m. *wind*
Vĕnus, ĕris, f. *the goddess of Love;* the mother of Æneas and therefore the special guardian of the Roman race; *loveliness, beauty*
vēr, vēris, n. *spring* (ἦρ)
verber, ĕris, n. *stroke, lash*
verbĕro, āre, āvi, ātum, v. a. *beat, smite, strike*
verbum, i, n. *word* (Fερῶ)
vērē, adv. *really, truly*
verris, is, m. *boar*
verso, āre, āvi, ātum, v. a. *turn*
vertex, ĭcis, m. *crest, head, pinnacle*
verto, ĕre, ti, sum, v. a. *turn, change, rout, upturn, tilt*
vērus, a, um, adj. *true, real*
vēsanus, a, um, adj. *mad, frenzied*
Vespĕrus, i, m. *Evening Star*
Vesta, æ, f. *the goddess of the hearth and household*
vester, tra, trum, pron. adj. *belonging to you, your*
vĕto, āre, ŭi, ĭtum, v. a. *forbid*
vĕtŭlus, a, um, adj. *poor old* (dim. of vetus)
vĕtus, ĕris, adj. *old*
vĕtustus, a, um, adj. *ancient*
vexo, āre, āvi, ātum, v. a. *harass, trouble, torment*
via, æ, f. *path, way, road, street*

viātor, ōris, m. *traveller, wayfarer*
vīcārius, ii, m. *successor*
vīcīnus, i, m. *neighbour*
vīcīnus, a, um, adj. *neighbouring*
vĭcis (Gen. the nom. sing. not found), vicem, vice, f. *change, alternation*
victīma, æ, f. *victim*
victor, ōris, m. *conqueror*
victrix, īcis, fem. adj. *victorious* (vinco)
vĭdeo, ēre, vīdi, vīsum, v. a. *see;* in passive = *seem* (Fιδεῖν)
vĭgeo, ēre, gui, v. n. *flourish*
vĭgĭl, ĭlis, adj. *wakeful, sleepless*
vĭgĭlo, āre, āvi, ātum, v. n. *am awake, watchful, sleepless*
vĭlis, e, adj. *cheap, worthless*
villa, æ, f. *house, cottage*
vinco, ĕre, vīci, victum, v. a. *conquer, surpass*
vīnea, æ, f. *vine-yard*
vīnum, i, n. *wine* (οἶνος)
viŏla, æ, f. *violet*
viŏlens, entis, adj. *violent, rude*
vīpĕra, æ, f. *viper, snake*
vĭr, vĭri, m. *man, hero*
virgĭneus, a, um, adj. *of a maid, girlish*
virgo, ĭnis, f. *maiden.* Virgo = *Diana*
vĭrĭdis, e, adj. *green*
vĭrĭlis, e, adj. *of a man, manly*
virtus, ūtis, f. *manliness, bravery, virtue, ability* (vir)
vis, is, plur. vires, ium, f. *force, power, abundance;* in sing. often *violence,* in plur. *strength* (Fις)
vīso, ĕre, si, sum, v. a. *go to see, visit*
vīta, æ, f. *life*
vĭtĭōsus, a, um, adj. compar. vĭtĭōsior, *faulty, depraved, wicked*
vītis, is, f. *vine*
vĭtium, ii, n. *fault, sin*
vīto, āre, āvi, ātum, v. a. *shun, avoid*
vĭtrum, i, n. *glass*
vitta, æ, f. *fillet, riband*
vĭtŭlus, i, m. *calf*
vivo, ĕre, vixi, victum, v. n. *live*
vīvus, a, um, adj. *alive, vigorous*
vŏco, āre, āvi, ātum, v. a. *call, summon*
Volcānus, i, m. *the god of fire*
volgāris, e, adj. *common*
volgo, āre, āvi, ātum, v. a. *make public* (volgus)
volgus, i, n. *crowd, common people*
vŏlo, velle, vŏlŭi, v. irreg. *wish, wish for* (βούλομαι)
volpes, is, f. *she-fox, vixen*
Voltur, ŭris, m. Mt. in Apulia, near Venusia
voltus, ūs, m. *countenance, face*
vŏlŭcer, cris, e, adj. *flying, swift* (volare)
volvo, ĕre, i, vŏlūtum, v. a. *roll, whirl*
vōmer, ĕris, n. *plough-share*
vōtum, i, n. *vow* (voveo)
vŏveo, ēre, vōvi, vōtum, v. a. *promise, vow*
vox, vōcis, f. *voice,* in pl. *words*

Zĕphўrus, i, m. *West wind, Zephyr* (Ζέφυρος)
zōna, æ, f. *girdle* (ζώνη)

CAMBRIDGE PRINTED BY C. J. CLAY, M.A. & SON, AT THE UNIVERSITY PRESS.